

REFORMED CHURCH MESSENGER

A Prayer for Brotherhood

OUR HEAVENLY FATHER, we acknowledge Thee as the Father of all men everywhere. It is our faith that there is a place in Thy heart of love for every race and every creed—for the hungry yellow bodies of the Chinese, for the skeptical and cynical mind of the misunderstood men and women of Japan, for the searching heart of the students at Baghdad, for the ritual-loving Roman Catholics of our own land, and for the persecuted Jews of this unbrotherly generation. In this hour of worship we desire to acknowledge Thy Fatherhood and our kinship with these brothers of other races and creeds. In our difference we find that many of our hopes, our fears, our aspirations are one. Thou art our Father, and we are Thy children. We are heartily sorry for the mists of fear, envy, hatred, suspicion, and greed which have blinded our eyes and thrust us asunder. May the light that comes from Thee scatter these mists, cleanse our hearts, and give health to our spirits. May we remember that Jesus was a Jew and not a Nordic. May we never forget that in the Old Testament we discover the ethical and religious background of the New Testament. May we never lose sight of the enduring contribution made by the Catholic Church during the dark days of the Middle Ages. May we see clearly that Christ-like Kagawa belongs to the yellow race of far-away Japan, and that the sacrificial heart of Gandhi belongs to the inheritance of Indian civilization. Open our eyes to see that, as during these spring days, nature abounds

in variation, so differences in human beings make for richness in the common life. Teach us to give honor where honor is due—regardless of race, color, or circumstance. Deepen our respect for unlikeness—whether in color of skin, in content of creed, in national loyalty, in economic point of view, or in philosophy of life. Deepen our eagerness to understand one another, in order that the League of Nations may surround a table of sympathetic understanding; in order that Jew and Christian may be able to pray to the same Creative Spirit; in order that the Reformed Church in the United States and the Evangelical Synod of North America may feel the pulse-beat of the same blood of Calvary; in order that both the cause of Foreign Missions and the challenge of our local building fund may quicken our stewardship; in order that both the progressive mind and the conservative temper may see the same demon of greed and selfishness that is threatening our civilization; in order that the ripened experience of maturity may clasp the quivering hand of questing youth; in order that through the deeper unities of the spirit, in sympathy, insight, and co-operation, we may all transcend our differences. May we gladly share with each other our best gifts, and together seek for a human world fashioned in goodwill and motivated by the eternal and living spirit of Him who has taught us to pray, "Our Father." Amen.

(Used by Rev. Chas. D. Spotts at the Morning Worship Service at St. Peter's, Lancaster, on Brotherhood Sunday, April 29, 1934.)

Mother

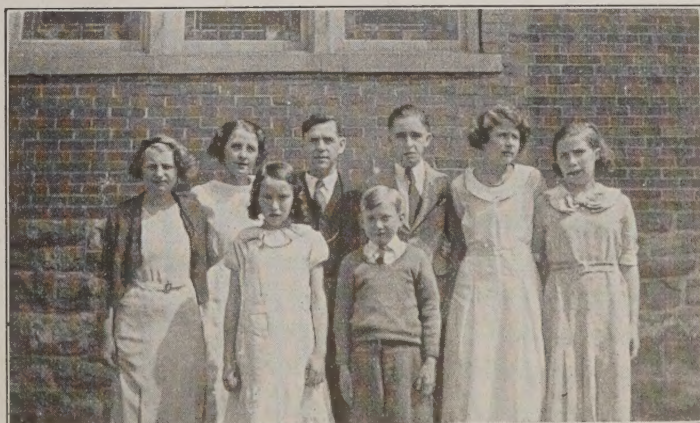
In memory's halls, scenes of my youth
And childhood I can see,
And in each scene there stands a form
Made beautiful to me.

In all the changing scenes of life,
On land or on the sea,
Where'er I roamed the wide world o'er,
That one has prayed for me.
A tribute then I'll bring today
For all her love sublime—
A gift of gratitude and praise
For you, dear Mother mine.

In days when strength seemed sure to fail,
When life seemed cruel to me,
Then Mother's faith and hope and love
Made sure my victory.
My tribute then to Mother dear
I gladly now do pay;
God grant her joy and happiness
Throughout her life's long day;
And when her earthly task is done,
Grant her her due reward,—
To join the everlasting throng
Before Thy throne, O Lord!

—Melville Hugh Way.

Baltimore, Md.



CONFIRMATION CLASS, ST. JOHN'S CHURCH, SHARPSBURG, PA.,
The Rev. George E. Dillinger, pastor.

PHILADELPHIA, MAY 10, 1934

ONE BOOK A WEEK

MERCHANTS OF DEATH

Twenty-five years ago Professor Samuel T. Dutton, of Columbia University, was spending a season in Athens doing some special work for the Carnegie Endowment. He made the acquaintance in his hotel of a very cultured German. They two, being there alone, spent much time together. The German introduced himself as the representative of one of the big armament firms of Germany, and he was there in Athens trying to sell armaments to Greece. But it was not long before Professor Dutton found that his mission was much more fundamental than this. He was there not only to sell armaments, but he was there to stir up war between Greece and Turkey so that both of these nations would buy new ships and new guns. He went back and forth between the two countries with all kinds of stories and innuendoes. The result was that Turkey ordered a battleship, Greece bought a ship, and both countries bought huge consignments of armaments, and then there was war.

When Professor Dutton returned to the United States and told this story in his public lectures, the people simply would not believe him. They could not bring themselves to think that there existed anywhere in the world any man or group of men who would coin money out of human agony, and who would purposely sow the seeds of death that dividends might accrue. But it was not long before history was proven true, and you will find it in one of the books which I am about to mention below.

It was not long before our own people woke up to the fact that not only in Germany, but in America, we had merchants of death, men who would stoop to the sacrifice of countless thousands of women and children for the sake of dividends. It was only in 1927 that it was suddenly revealed to the United States that our own munition manufacturers were engaged in the same nefarious business. It was revealed that they had at Geneva at the Disarmament Conference a very subtle journalist and diplomat, a Mr. Shearer, who was there for the one purpose of doing everything possible to prevent any approaches toward disarmament during the conference. It was a great blow to our people, but indignations soon die down—and we have forgotten it.

But it is only this week that I read in the "Living Church" a news dispatch from England to the effect that Vickers, Ltd., a leading British armament firm, declared a 4% dividend two weeks ago. Better yet, Sir Herbert Lawrence, chairman of the board, announced that the demand for

anti-aircraft equipment and light tanks held bright hope for future gain. But there was one woman who was not satisfied. Miss Eleanor Rathbone, Member of Parliament, questioned Sir Herbert on the floor of the House of Commons about advertisements of Vickers tanks and other weapons of war in German newspapers. Were not these designed to stimulate Germany re-arming in direct violation of the Versailles Treaty? To this Sir Herbert had nothing to say. Miss Rathbone then asked him point blank whether or not Vickers was aiding in the re-arming of Germany. To this question, the chairman refused to give a direct reply, but instead he made the remarkable statement that "nothing is done without the complete sanction and approval of the British government." Another munitions firm in England, Hadfields, Ltd., was unable to report a resumption of dividends as yet. However, the chairman, Sir Robert Hadfield, after referring to the "shadow of the depression which was over us at our last meeting" piously observed: "Happily a favorable turn of events has followed, with much more hopeful results. We are indeed devoutly thankful for present mercies, but I may add that for what I hope we are about to receive, may the Lord make us truly thankful."

The "Living Church" has this pertinent comment to make: "Both of these meetings were held during Holy Week, when most of the Christian world was on its knees commemorating the Crucifixion. For those who put Him to death on the Cross, our Lord prayed: 'Father, forgive them, for they know not what they do.' But the Roman soldiers were not Christians, nor were they shareholders in the firm that made the cross, the nails, and the scourge. If they had been, and had devoutly given thanks to God for the profits about to accrue to them through the stimulus given to the crucifixion industry, would He have been able to ask forgiveness for them on the ground that they knew not what they were doing?"

At last the world seems to be waking up to the part which armament, and especially the manufacture of armament, plays in the making of war. Three remarkable books have just appeared which cover in all detail the whole nefarious business, and I prophesy for them a wide reading. They are as follows:

Merchants of Death. A Study of the International Armament Industry. By H. C. Engelbrecht and F. C. Hanighen. Foreword by Harry Elmer Barnes. Illustrated. 308 pp. New York: Dodd, Mead & Co. \$2.50.

Iron, Blood and Profits. An Exposure of

the World-Wide Munitions Racket. By George Seldes. 415 pp. New York: Harper & Brothers. \$2.50.

War for Profits. By Otto Lehmann-Russbuehlt. Translated from the German by Pierre Loving. New Edition. 175 pp. New York: Alfred H. King. \$1.75.

I have not space here to survey these books in detail, but I can sum up in a few sentences the fundamental facts and truths which rise out of the reading of them. Practically all of these armament firms resort to every method of propaganda known to stimulate the war spirit and war fever. They do it in the following way: 1. They try and disseminate the stock in their firms as widely as possible among the great masses of the people so that when any question of disarmament arises, it immediately points toward decreasing dividends. 2. They employ the best writers obtainable for magazines, pamphlets, and books, and instruct them to see that not the slightest rumor of any movement on the part of any nation in the world to increase its armaments is overlooked or neglected in the play-up. 3. They employ the best lecturers obtainable. Of course, they do not lecture under the auspices of the armament firms. They are not known to have any connection with them. They are very often prominent members of patriotic societies and various leagues, but they go up and down the country forever playing up the slogan of preparedness and national defense. 4. They keep lobbyists in the halls of every parliament. No bill for increased army and navy ever comes up, but what these lobbyists are there to push it in every possible way. 5. They carry on a campaign of vilification and slander of pacifists and peace societies from the League of Nations down. One cannot even mention the World Court or the League of Nations or the Kellogg Peace Pact without finding himself listed by these gentlemen as a communist and traitor. 6. They quietly use all the influence possible in promoting the introduction of military training into our high schools and colleges. 7. They send agents into far-off countries to stir up strife. Was Japan so far from the truth after all last week when she said that some of our munitions manufacturers had agents in China stirring up ill-will against Japan?

Well, it is a terrible story—it is unbelievable, but it is true, as these books show. Perhaps we are going to realize some day that the manufacture and sale of munitions and the piling up of vast armament have more to do with bringing about war than any other cause.

—Frederick Lynch.

A MESSAGE FROM THE PRESIDENT OF THE EASTERN SYNOD

To the Pastors, Consistories and Congregations of the Eastern Synod of the Reformed Church in the U. S.

Dear Brethren:

As President of the Eastern Synod, permit me to address you regarding a matter which is of vital importance. It has to do with the integrity of our denomination. A marriage ceremony will be performed at Cleveland in June when we will unite with the Evangelical Synod of North America in the holy bonds of wedlock. To start married life with a big debt is a handicap. That handicap can be overcome.

I refer to the indebtedness of our Board of Foreign Missions. It is a waste of

time and words at present to talk about the causes of the indebtedness. Secretary Casselman has made that plain. The fact is that we have a debt of over \$200,000 and must wash our linen before the wedding. Since January 1 that debt has been reduced by \$30,000. Only take ye heed that any effort to eliminate the debt must be over and above the Apportionment. This is an "Extra."

Eastern Synod's share of the debt is \$100,000. Quietly a project is being worked out to raise this sum. Already our Synod has pledged \$24,500. That sounds good until one learns that this includes 21 gifts of \$1,000 each. The efficient treasurer of the Board, Dr. J. G. Rupp, is trying to find in our denomination 100 persons who will give \$1,000 each, 50 of

whom must be located within the bounds of our Synod. So far he has found 27 within the denomination, most of whom have invested in annuity bonds.

Nine of our Classes have a good start. One has paid its quota in full. We ought to have 100 congregations which will give \$500 each. Several of the western Churches have already sent in \$500 and more. It is planned that where this is impossible, a group of congregations in certain sections of a Classis will be responsible for such a sum.

The month of May is important due to the fact that each pastor should feel himself responsible for securing definite promises so that the money will be in the hands of the Board not later than July 1, 1935.

(Continued on Page 18)

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

ADVERTISING RATE: Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE H. K. STRAUER ADVERTISING SERVICE, Room 708, 1505 Race St., Philadelphia, Pa. All other communications should be addressed to 1505 RACE STREET, Philadelphia.

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EDITORIAL

"A STUDY OF NAMES"

The MESSENGER calls special attention to the article in this issue entitled *A Study of Names*. It is obvious from this and many other communications received by this paper that the question of selecting a satisfactory name for the merged Church simply will not down. We note by the *Evangelical Herald* that several Districts have already overruled the Commission on Church Union to give serious consideration to the name, "The United Church in America." It seems perfectly obvious that at least nine out of ten of the pastors and people of our own denomination would greatly prefer the name, "The Evangelical-Reformed Church" to the name, "The Evangelical and Reformed Church," which is indicated in the Plan of Union. As it would appear that the first General Synod of the merged Church will be clothed with a high degree of authority, the question has been raised by a number of our correspondents whether it will be necessary to wait some years until a new Constitution is actually adopted before a change can be made. There seems to be a consensus of judgment that much would be gained in every way if there could be some sort of general agreement at the first meeting on a name that would be satisfactory to the great majority of the pastors and people of both denominations. However, we must not forget that the Plan of Union, which was well-nigh unanimously adopted, calls for the name, "Evangelical and Reformed Church." It is true that many who voted for the Plan objected at the time, as the writer did, to the name chosen, but waived the protest because of the desire to foster rather than delay the merger, and because it was felt that the change in name could be brought about after the merger was consummated. And now we are face to face with this provision in the Plan of Union itself: "Any part of this Plan of Union may be revised or amended by The Evangelical and Reformed Church in the same way as the constitution of said Church is revised or amended." Does this mean that, until a new Constitution of the Evangelical and Reformed Church is adopted, the Plan of Union under which we will operate cannot be altered by a single jot or tittle, but remains unchangeable like the fabled laws of the Medes and Persians?

THE WORST RESULTS OF UNBELIEF

The difficult situation which today confronts ministers of the Gospel and all Christian workers is succinctly stated by Malcolm Grant in his book, *A New Argument for God and Survival*:

"The atmosphere of ordinary life is very different today from what it was in the past, and until quite lately; in this respect, I mean, that nowadays one cannot take it for granted that one's neighbor has a religious point of view. There is little acknowledgment that that outlook is legitimate, far less that it is the right one; and the difference this makes in everyday life is considerable. Those who have religion are comparatively few, those who have none are confident that their knowing nescience is the enlightened view. Mention of the Deity comes unnatural to us; it causes embarrassment and is only apropos in debate about His existence. There is no longer the security of the common belief, which in former days must surely have drawn men closer together, and which they could feel certain would enter into each other's calculations both for the big things of life and for the small. I do not assert that the religious development of a society should be judged by the amount of reference to God's name, or that frequent reference is desirable. But the entire absence of it, the impossibility of the appeal, is a very clear indication of the decline of belief and of the effect on people of the battle between unsound rationalist criticism and unsound religious creeds. The worst results of this collapse of belief are bad, it needs no saying; but in the ordinary way, among people whose general standards are high, the evil makes itself felt in the arid materiality of outlook—a materiality which the virtues of the age, such as religious tolerance and humanitarianism, by no means obviate. Men judge success and failure on material standards; they regard misfortune as an unrelieved catastrophe, and life as largely meaningless. Men are governed by feeling rather than intellect and will. Their charity is of the heart and not the head, their kindness goes with liking and not with willing. And the idea of a future life influences them hardly at all—they neither fear hell, nor count on heaven."

The distressing facts herein stated have already brought about results so deplorable that it is difficult to estimate

their far-reaching effects. The MESSENGER has repeatedly called attention to the "slump in public morals." It is interesting to note the impassioned call to the Church to devote itself to teaching the principles of "simple honesty," just made by former United States Senator George Wharton Pepper, in addressing a large gathering of Church dignitaries and prominent laymen held in commemoration of the 150th anniversary of the series of meetings which led to the organization of the Protestant Episcopal Church in the United States. The historic Christ Church, scene of the first General Convention of the Church, was filled to capacity when Senator Pepper declared that the depression from which we are suffering "is really nothing but the moral collapse of America", and that Americans are "no longer 'an honest people'". He stressed the great moral peril of depending upon external laws to cure the ills from which we are suffering. There may be very divergent views with regard to the economic soundness of the New Deal, but Senator Pepper said truly that "the measures which collectively we call the New Deal concern that which is external to us and will be a blessing or a curse, according to the quality of our interior lives. If the people of the United States settle down contentedly in the comfortable assurance that salvation comes by Executive order, or an act of Congress, the Republic is doomed."

Asserting that the schools have been assuming, contrary to the facts, that practical morality is being taught in the homes of the people, the Senator added that we have lost our standards of honesty simply because we are ignorant of what they are. Let the Church concern itself, therefore, with "the regeneration of the players in the game of life." "When relief is meted to the needy man, for example, it is a blessing if he is able to receive it thankfully; it is a curse if it moves him only to organize a strike because he is not getting more. When the anti-trust laws are relaxed a bit to permit the self-regulation of industry, this may be a blessing if the liberty thus given is used as by servants of God; it will be a curse if it is used as a cloak of maliciousness to enable the strong to strangle some weak competitor in the dark. *Without the Church, therefore, the State is not only helpless, but it is a dispenser of curses.* Among all the varied alphabetical combinations which perplex us, there is one that is seldom mentioned—though it is the only one with lasting value—I H S (Jesus Hominum Salvator—Jesus the Saviour of Mankind)."

All these statements are but different ways of saying that the solution of our social and moral problems depends upon our faith in a living, loving God. Until that faith is restored all other attempted solutions will prove to be illusions.

* * *

HORIZONS

The horizon is the line where the sky dips down to earth leaving nothing visible beyond. Not least among the penalties we pay for living in the city is the absence of this blending of the farthestmost green of spring meadows or the white of winter snows with the blue of heaven, the meeting of the ocean and the sky. Even if one lives in a penthouse perched high above a massive pile of caverns, wherein the modern caveman does his work or spends his leisure hours, it is at best a broken vision of the skyline that greets his eye when, by a conscious effort, he directs his gaze through some gulf among the lofty structures that circumscribe his dwelling place.

In the country it is very different. Here are innumerable points of vantage from which one can survey the distant scene, yet always there is the end. Beyond the rippling waters of the lake, across the moor and fenland, comes the inevitable union of the upper and the lower planes of vision, marking the immediate limits of perception. Mystery lies beyond. The unseen may include rare adventures or perhaps danger and disaster if one pushes on across the barrier that throws a purple halo over all that it protects from the obtrusions of the curious.

The horizon is a fact; but it is also a parable. Every man has his own boundary of the spirit ringing him around. He is enclosed by a great or a small circle according to the range of his interests. Perhaps it is so close to him that he

can reach it with his hand; yet it is the wall beyond which he finds it difficult to go. Again, it may be so remote that most of his neighbors are unable to see it and are skeptical of its reality. It lies beyond their reach of vision where the infinite and eternal blend with the world of time and sense.

One day, years ago, a young girl was walking on the shores of the Gulf of St. Lawrence. Sir William Dawson, a famous geologist, chanced to meet her as she was examining a pebble she had picked up on the beach. He asked her if she could read the story that was recorded in this stone. When she replied in the negative, he explained that this northern section of our continent is one of the oldest portions of the globe and told her many surprising things about the processes by which the rocks were formed. This opened up broad expanses over which her mind was to range freely, reaching back into shadowy but creative ages, and making the world around her immeasurably richer than before. How strange it is that men should be content to live within narrow horizons of their own making, when, by a little effort, it is within their power to overleap these barriers and range freely through vast spaces of never-failing delight!

Religion, literature, art, philosophy, science, history, politics: what are these but the extension of our horizons? Why should any one be "cabin'd, cribb'd, confined" behind an artificial barrier, as though he were in a fog? Ignorance, indifference and stolidity of mind not only narrow our vision; they rob us of adventure in the open spaces of the spirit. If we are alive, our horizons are always moving. Go to where the foot of yonder rainbow seems to rest, and it is already gone. The earth and sky are as far apart there as here. Thus also, if we keep on the upward path, the horizon will fade between time and eternity, earth and heaven.

—J. A. MacC.

* * *

THE RADIO AND RELIGION

Recently we listened to a moving challenge from Dr. Harry Emerson Fosdick to join what he believes to be "the rapidly rising revolt against irreligion." In a time of spiritual as well as material depression, when many are unable to see a break in the clouds, this was a heartening summons to all believers in spiritual reality to unite in the good fight of faith. It was one of the occasions on which we were moved to thank God for the blessings sometimes brought to us by the radio. By and large, Americans have had so much reason to find fault with the commercialization, and in some cases the vulgarization, of this great invention, that many have lost sight of the good things it has already accomplished and the vast possibilities for usefulness which it offers as a cultural and moral agency in a democracy.

When we think of the service of the radio in the cause of religion, it may be well for us to bear in mind that the Chairman of the Committee on Religious Activities, Hon. Morgan J. O'Brien, in summarizing some of the achievements of radio in the religious field, states that there is "general agreement" that the broadcasting of religious programs has: "(1) Induced a better understanding between the various faiths and denominations. (2) Increased the religious tolerance of individuals. (3) Contributed a stimulating influence to Church life. (4) Supplied a religious service to people not associated with any specific faith. (5) Supplied religious services to thousands of homes in localities where, owing to reduced appropriations, the neighborhood Churches have been unavoidably closed. (6) Supplied a service to invalids, shut-ins, lighthouse keepers and others in remote places, who would otherwise have been denied any opportunity of participating in religious worship. (7) Created an ever-increasing audience for religious programs."

Mr. M. H. Aylesworth, President of NBC, has described the past year as "one of transition". It is natural, therefore, that a transition has occurred in the mental outlook of broadcasters in planning to keep pace with the bewildering speed of this era of rapid changes. One cannot but express the hope that there may be a good many more changes for the better initiated by the broadcasting companies, be-

fore the people as a whole are compelled to rise up to demand the requisite reforms.

We should all be grateful, to be sure, for what has already been done in the way of giving a proper representation over the air to the cause of religion, which is so essential to individual and community welfare. But what thoughtful American does not deprecate the paganizing of the Lord's Day, when the few religious programs are bounded on all sides by questionable advertising stunts, horror dramas, dance bands, and other features, which have no proper place on any program on "the day of all the week the best." It would be interesting to know just how much unselfish service to the cause of religion can be credited to those who are responsible for keeping tens of thousands of Church members away from the sanctuary in order that they may hear such celebrities as Will Rogers, Eddie Cantor, Jimmy Durante and Joe Penner.

* * *

WHAT CONGREGATIONS DEMAND—AND DESERVE

Ministers should feel highly complimented when they read what laymen think should be their qualifications for the office of the ministry. But do these laymen, when they state the qualifications desired or demanded in a prospective pastor, also list, for the benefit of the pastor, the *qualifications of the officers and members of the congregation?*

Could they say that all of the officers are a high-grade type of Christian gentlemen? Are they spiritually minded? Are they present, whenever possible, at all regular and special meetings of the official boards, and faithful in the discharge of their duties, as for example visiting the sick and afflicted? Do they see to it that the finances of the Church are kept in good condition and not try to make the pastor the cash collector? Do they not expect the pastor to spend most of his time calling on the members? Are they present at the prayer service and participate in that service? Do they take the Church paper and read it regularly, thus knowing what the denomination is doing? Do they practice and preach stewardship? Are they energetic in furthering Home and Foreign Mission work? Do they uphold the pastor in every way? Are they humble, wise, discreet, forgiving, charitable, sociable and good mixers? Do they meet strangers at the door and welcome them? Are they zealous in going after and securing new members? Do they have family worship? Do they go to the Church School with their children? Do they spend part of Sunday in playing golf, or go to Sunday baseball or football games or the movies? Do they take Sundays for long and jubilant auto trips? Do they belong to clubs which have their little saloon attachments? Are they broad-minded and liberal in spirit, ever taking an active part in furthering the civic and social life of their community?

Are they also able to guarantee that the congregation is spiritually-minded and faithfully devoted to the cause of Christ and His Church? Do all who are able attend regularly all the worship services of the Church? Do the members have family worship, take a Church paper, practice stewardship, take part energetically in missionary work and in winning others to Christ? Do they participate fully in the work of the Church, uphold and encourage the pastor and refuse to speak unkindly of him or disparage his work behind his back? Do they realize that the pastor's wife is not assistant pastor, but should be left to mind her own business? Do they engage in or attend Sunday sports or movies? Are they members of organizations or clubs that serve beer and liquors? Do they find more time for Christ's work than for bridge-playing or, perhaps, poker? Do the members never speak unkindly of one another? Do all seek to help one another? Is there no spirit of envy, pride, jealousy, narrowness or self-seeking? Rather can it be said that with love, good will, helpfulness and social cordiality, all seek to glorify God by their life and conduct?

A congregation which can set forth such qualifications has a right to demand a pastor who has all the qualifications that can possibly be listed. But, alas, if it has not—then let it tone down its demands to something commensurate

with the congregation's qualifications. Certainly it does not seem like a square deal for a low-grade congregation to demand the highest-grade pastor for—as is usual in such cases—a pittance of a salary.

Recently, a large pastorless congregation which posed as one—if not the one—"high-brow" congregation in a large city, sent a letter to its membership stating that the supply committee soon expected to present as a candidate for the pulpit, "the high-grade type of minister which this Church requires." And yet, that particular Church is guilty of the most despicable, unethical and un-Christian conduct, in certain matters, such as one would scarcely believe possible could be perpetrated by a Church which calls itself Christian. And, to the shame of the Church of Christ, there are others!

Let the laity demand high qualifications of its pastors; it is a good sign; but if the laity of most Churches would make a searching and honest appraisal of their own qualifications, they would find that most pastors have all the qualifications their officers and members have any decent right to require.

—PAUL JOHN

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LIFE STORIES THAT THRILL AND HELP

"I always get more real inspiration out of the biographies of great men and women than I find in any other form of literature. Can you suggest any good biographies which have recently come to your personal notice?" The MESSENGER is happy to reply to this query from an old friend. We agree that few forms of literature are so stimulating as well-written accounts of useful and interesting lives. Here are five volumes quite fresh from the press, all of which will amply repay the reader. We feel that our own library is greatly enriched by the inclusion of these fascinating narratives about men who have helped and are helping to make history. The first two are about men who are still carrying on; the other three about men who have entered the Church Triumphant. The books are as follows: (1) *John R. Mott—World Citizen*, by Basil Mathews—the inspiring life story of a man who, perhaps more than any other, has drawn together the men of good will among the peoples of the earth. (Harper and Brothers, 469 pp., \$3.) (2) *Mahatma Gandhi—His Life, Work and Influence*, by Bishop Jashwant Rao Chitambar, an appealing picture of one who, tho' not a professing Christian, is generally acknowledged to be one of the most Christlike men now living. (Jno. C. Winston Co., 266 pp., \$2.) (3) *The Life of Cardinal Mercier*, by John A. Gade, the sympathetic portrayal of a brave and kindly ministry. (Chas. Scribner's Sons, 312 pp., \$2.75.) (4) *Henry Codman Potter—An American Metropolitan*, by James Sheerin—a stirring impressionistic picture of the glowing religious personality of the famous statesman-bishop of New York. (F. H. Revell Co., 196 pp., \$2.) (5) *The Shadow of the Broad Brim; the Life-Story of Charles Haddon Spurgeon: Heir of the Puritans*, by Richard Ellsworth Day, the alluring study of the Christ-centered life of the mighty English divine. (The Judson Press, 236 pp., \$1.50.) You will make no mistake in securing any or all of these books. They are vital, timely, throbbing with life; they tell of great things greatly done.

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TELLING THE TRUTH SLOWLY

The *Wet Philadelphia Inquirer* is slowly telling its readers that a number of things that it said would happen when the country went Wet are just not happening. In an editorial on April 30, it becomes almost hysterical over the bootlegger. Note these statements: "Bootleg industry a growing menace." "Repeal has not banished the bootlegger." "The golden stream of liquor tax revenue has not come up to expectations." "Extent of illicit operations colossal." "Mr. Choate urges increased appropriations for enforcement agents."

Yet, despite these admissions that the editor was "all wet" in his declarations about what great benefits would come with repeal, he is still strong for rum. He wants cheaper rum, better rum, more easily secured rum, and says these things would greatly diminish "illicit competition."

This time the editor is careful not to say, "abolish the bootlegger." No, indeed. As long as there is profit in liquor for the government, there will be profit in liquor for the bootlegger, and the less profit for the government the less the decrease in taxation—and thus another argument for rum will go a glimmering.

The Wets are paying poor dividends on the Wet propaganda stock they sold to the gullible and gulpable people of this country. The Drys have the laugh on the Wets now, and the fun is just beginning. But it is a tragic sort of fun.

—Now and Then.

* * *

WHITHER ARE WE DRIFTING?

In the MESSENGER of April 12, our Sunday School teachers and scholars are told that "we do not go to Church to hear a good sermon, not to be inspired, not to be made good." Surely the pendulum does swing.

Some years ago everything was Social Service. We heard it at Minister's meetings, in the sessions of Classes and Synods—everything was Social Service. The Church was a sort of Ecclesiastical Welfare Association. The loaves and the fishes were the main thing. And the membership of the Church was decreasing.

Then we advanced. Religion is a matter of the intellect. We must educate. We must educate, forgetting that the intellect is only the gateway to the soul. We must polish the portals of the palace, while within are dead men's bones. The source of virtue and vice is deeper than the intellect. The moral and spiritual forces of the soul must be reached if the decrease in our membership is to cease.

Now we center everything on worship. Worship certainly has its place; but our Savior said: "Go ye into all the world and preach the Gospel. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Now we cut out the "damned", and put the soft pedal on salvation, and the membership of the Church is decreasing. Jesus did not send men out to wear a particular style of gown, and read long prayers. He said: "Go, preach."

Some months ago I heard a Minister say that he would not have his congregation sing the old hymn, "There is a fountain filled with blood," and he thought that the word blood should be entirely omitted from our Hymnal. This year he has no Confirmation Class. The membership of the Church is decreasing.

If St. Paul had gone from city to city reading prayers instead of preaching the Gospel, where would the Church be today? Of course, worship must have its place in every

Church service, but this persistent attempt on the part of a group of Ministers to make *everything of worship, while they side-track or ignore the preaching of the Gospel*, should be stopped. The Lord does not want us sitting around looking at Him when we ought to be bringing the world to the Saviour.

—JAMES WILBERT.

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CHANGING AMERICA

That something amazing is happening to our American population is borne in upon us in many ways. Members of "our best New England families", for instance, are aghast when, in different connections, they read the list of the successful students in our schools and colleges. Not many Mayflower names are there; but those from the modern steerage are very abundant.

In a Massachusetts city which, in the witchcraft days, was a part of Salem, and which is exceedingly proud of its fine old mansions, the mayor in presenting diplomas to the graduating class in High School was absolutely unable to pronounce a quarter of the names. The present High School baseball team has three athletes presumably of "Yankee" blood and four presumably of Celtic. The other members are: Vlasuk, Olecks, Licovitch, Perakis, Gusowski, Yelverton, Dzierzak, Neimchuck and Castranova.

Just now Americans of the older type are decidedly humiliated by a fact that indicates that not only in physical prowess but in intellectual keenness the children of the newcomers are attaining supremacy. One of the Boston newspapers has been conducting a city-wide spelling contest, open to all ninth grade and High School students. During the several weeks of preliminary contests the rivalry has been intense, sometimes almost equaling that of a football game. And here are the cognomens of the emerging victors who will engage in the final bee: Kalakowsky, Podolske, Clayton, von Bergen, Cantor, Myerson, Crimmins, Stanton, Margolis, Wyatt, Grasso, Sullivan, Doherty, Groom, Hill, Gillooly, Benduso, Richert, Langlois, McCann, Kanter, Barry, Groden, Baldyga. Not many descendants of the Pilgrims and Puritans in that group of enthusiastic orthographers!

God bless all these alert young Americans! God bless all their brothers, sisters and cousins! They are to be the inheritors of our nation and the makers of our new civilization. May we of today fail not to give them such intellectual and spiritual preparation for the herculean task that they may couple efficiency and honorable citizenship.

—G. E. H.

The Thoughts of Justus Timberline

It Never Worked Well

For several years I haven't heard anybody get off that old stuff about giving till it hurts.

I'm glad it is going out of style. Not only are some people mighty easily hurt, but the real givers, who are keeping the Church and most of the other good causes alive, have more sense than to believe that true giving ever hurts.

The phrase was invented for the benefit of skinflints and nickel-pinchers, and I doubt if it ever drew an unwilling dollar out of any pain-shy pocket.

My Substitute for Cards

One evening this spring a group of my acquaintances asked me to sit in at a card game.

When I told them I did not find cards interesting, one of the party said, "But if you don't play you'll have nothing to do while the rest of us are enjoying ourselves."

It happened that I had recently picked up a clipping about anagrams, and, on impulse, I said, "O, no; I think I'll do a few anagrams."



Then I had to tell 'em what anagrams are—not the game, but the idea back of the game. They laughed and gave me up; I got out my pencil, and this is the result.

The clipping that started me had worked on a Church name, so I followed that lead.

Let me report the worst, first. All I could get out of METHODISM was HIS DOME M T! After that, I thought anything could happen.

It did. CONGREGATIONALIST, for instance. By supplying quotation marks,

this is one result: GOT AN "ACTS" RELIGION. Two others turned up; one like the first, but not so complimentary: GOT A SCANT RELIGION; and the other no more accurate: GOT AN ORIGINAL SECT.

Then I stumbled on a really good one; I suppose many have found it before: PRESBYTERIAN makes BEST IN PRAYER.

I don't know whether the Disciples of Christ are relaxing their requirements as to immersion, but certainly out of DISCIPLES you can get DIP LESS, I. C.!

As for the FRIENDS, what could better illustrate their historic interest in the lost and forlorn than FINDERS?

CHRISTIAN SCIENCE gave me a deal of trouble, and the best I could do was not very clear: SET ICE IN RICH CANS!

There seems to be something there, but just what I don't see. Maybe you can detect it. If not, try your hand on this: AH, CRITICS INCENSE. Of course they don't, for Christian Scientists never lose their tempers!

That EVANGELICALS should turn out as CLAN VEILS AGE seems queer, for

everybody knows that no Evangelical tries to conceal either his Church's origin or its antiquity. Another reading, and a much better one for EVANGELICAL is NICE, ALL GAVE.

One anagram for LUTHERAN sounds like an order. By adding a comma and an exclamation mark, it becomes TURN, HEAL!

Heal what? The hurts of sin? The divisions in the Church? Anyway, it is good advice for all the Churches. And here's a Lutheran alternative: HURL A NET.

The shorter names are not easy to handle, and what I got out of REFORMED seemed almost as uncomplimentary as the "Methodism" result. Look at it: MERE FORD! Anyway, a "mere Ford" is sometimes safer than a ferry, or even an old bridge!

The SWEDENBORGHIAN people are not numerous, and their founder's visions of the supernatural have always seemed a little off center—that is, eccentric—to me. Still, I was hardly expecting that the Swedenborgian anagram would be EDEN GROWN BIAS.

Here's one I positively dislike, but ANGLICAN, when quotation marks are applied, comes out as CLAN "I NAG."

Some Anglicans belong to that clan, certainly; but I can testify that other Churches have their full complement of naggers.

I wonder if there's a hint of extreme unction in this ROMAN CATHOLICS anagram: CANS OIL TO CHARM! Or perhaps a German subject of Pope Leo X, torn between admiration for Luther and dismay at his daring, might have said, ACH, COOL MARTIN!

There is little to choose for suggestiveness, between this FUNDAMENTALISTS anagram, TINS MADE FUN LAST, and the MODERNISTS anagram, MIST OR

DENS; but the hint in the latter of having to choose between fog and caves of wild beasts is probably a little more libelous.

As for ADVENTISTS, there's something halfway appropriate in ITS VAST END, referring, one may suppose, to the final catastrophe of the world.

The UNIVERSALISTS gave me two anagrams, neither of them very clear: VIRILE; STUNS ASS! and, dropping the final "s," plus the return to an old spelling, VAILS TRUE SIN. The first may be true; the second is definitely false.

There's something a little more comforting in what UNITED BRETHREN worked out: IN THE BURNT REED, suggesting that Church's concern for the people whom the Bible pictures as "the bruised reed and the smoking flax."

Well, by the time I had done these—and I know they're not much—the card game was over. When I asked the players if they'd had a good time, one said, "Of course; though Henry here is a poor loser."

When they asked me about the kind of time I'd had I said, "Fine, of course; especially because I'm not like Henry!"

Why the "New" Spelling Is Bad

One of my candid friends told me this morning that I'm a crank; he even hinted that on some subjects I'm nutty, though he didn't specify the subjects.

Maybe so. And maybe more so on this good old English language of ours than on bridge or golf.

But, beloved, it's the only language most of us have, and it is the very stuff of our social living. So why not treat it decently?

Of late the reformed spelling bug has bitten people you'd think were not thin-skinned enough to be affected by it.

They have arguments—logic, economy, common sense and so on. But all put to-

gether, it simply doesn't make sense to my way of thinking.

Look at this crime: it was committed when I was considerably younger than I am now, but it's as good—or bad—as the new proposals:

For seor and sevn yers ago our father brot forth on this kontinent a nu nashon, konsevd in liberti and dedikated to the propozishon that al men ar kreated ekwal. Now we ar engaiped in a grat sivil wor, testing whether that nashon, or eni nashon so konsevd and so dedikated, kan long endur. We ar met on a grat battilfid ov that wor. We have kom to dedikat a porshon ov that fild as a final resting plas ov thoz hu her gave ther livz that that nashon mit live. . . .

That is no more the Gettysburg Address, for the reader, than a stenographer's notes would be. And what I object to is not the spelling; it is that old friends are made to look like grotesque strangers.

I would as lieve see Abraham Lincoln with a "lifted" face, or wearing the coronation robes of King George, or dressed as a buffoon, as see his words of nobly controlled heartbreak dressed up in a spelling reformers' idea of what the well-dressed composition should wear.

And I fall back, as always, on what this sort of thing would do for my English Bible. What would the defacers of Lincoln's great words do with the 23rd Psalm, or the picture of the New Jerusalem, or the 53rd chapter of Isaiah?

There's nothing in words, just as words; but some words have been put together into sentences and whole books, with such power or tenderness or ruggedness or sense of awe that they become treasures of the mind, just as they appear on the page.

As between reform and reverence, give me reverence. The world never has too much of that.

A Study of Names

DR. W. D. HAPPEL

The new Church to be organized at Cleveland in June is to be called "The Evangelical and Reformed Church." We do not believe that the name in this form is entirely satisfactory to any one. It was no doubt thought by the Commission that it was the best that could be done under the circumstances. One objection to the name is that it is not euphonious. Another is that it is cumbersome. The age in which we live has little patience with unwieldy names. The chief objection is that the conjunction is suggestive of disunion rather than union. We believe that a slight change in the proposed name would make a great improvement. A study of names may be helpful in our effort to find a more satisfactory name for the new Church.

The Diet of Spires which met in 1529 proclaimed an edict which forbade the progress of the Reformation in the states of Germany which had not accepted it. This decree brought forth a protest from the Elector of Saxony and several other princes, together with fourteen cities. This protest gave rise to the name Protestant. It was a name given by the enemies of the Reformation as the name Christian had been given to the disciples of Jesus and as the name Methodist was given to the followers of Wesley. The adherents of the Reformation accepted this name. The name, however, is negative. The Reformation Church was more than a protest against the decree of the Diet of Spires, and even more than a protest against certain beliefs and practices of the Roman Church. It was an unearthing of the Gospel of Jesus as expressed in John 3:16 and as expressed by Paul in Ephesians 2:8: "By grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works,

that no man should glory." The Reformation Church proclaimed this Evangel and its proper name was the Evangelical Church, the Church based on the Scriptures, the Gospel, the Evangel of Jesus.

The name "Evangelical" is positive and illuminating. It was not long, however, until it was evident that the Evangelical movement was of two types, that of Luther and that of Zwingli. It became necessary, therefore, to modify the name Evangelical. One division became known as the Evangelical Lutheran Church, and the other as the Evangelical Reformed Church. One was the Evangelical Church of the Lutheran type, and the other the Evangelical Church of the Reformed type. A strange thing happened. The two Churches were called by the people not by their real name, Evangelical, but by the modifiers, Lutheran and Reformed. They were popularly known as the Lutheran Church and the Reformed Church. In fact, at a later date the name Evangelical was dropped by the Reformed branch in this country in its official name, which is no longer called the Evangelical Reformed Church, but simply the Reformed Church in the United States. In 1817, in commemoration of the three hundredth anniversary of the Reformation, the King of Prussia united the two Churches. The union movement spread throughout Germany, although not all Lutheran and Reformed Churches entered the union. The modifiers, Lutheran and Reformed, were dropped, and the Reformation name, Evangelical, was resumed. The Evangelical Synod of North America is the Evangelical Church of Germany in this country.

The meaning of the name "Evangelical and Reformed Church" then would be the Evangelical Church (the union of the

Lutheran and Reformed Church) and the Evangelical Reformed Church (the Evangelical Church of the Reformed type.) Were it not for the fact that there is another Evangelical Church in this country, the Church founded by Jacob Albright, the name Evangelical Church would be fine, this having been the real name of the Reformation Church, as we have seen. But because of this the name would be confusing, especially in the eastern part of our country. The next best thing to do would be to call the new Church the Evangelical Reformed Church; but this might not be acceptable to the Evangelical Synod, inasmuch as this would be the original name of the Reformed Church. The best thing that remains to be done is to retain the name of both bodies to the union and unite them by means of the hyphen. The name would be "The Evangelical-Reformed Church." This would be a decided improvement on "The Evangelical and Reformed Church." The hyphen unites as the word "and" does not. If in England George Smith marries Mary Jones, he does not call himself George Jones and Smith, but George Jones-Smith. We do not speak of a person born in Germany and naturalized in this country as a German and an American, but as German-American. "And" in both these cases would be suggestive of a duality. The hyphen is suggestive of unity.

Let it not be The Evangelical and Reformed Church, but the Evangelical-Reformed Church. This is fair to both parties. It is more euphonious, less awkward, and above all, it is suggestive of organic union. And let this name be agreed on before the Constitution is made and adopted and published.

Lebanon, Pa.

The Law of the Harvest

By ERNEST W. BRINDLE

Text: Gal. 6:7, *Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.*

Jim was a man of about twenty-five. He had a wife and one child, a boy of two years. One day he said to his wife, "Mary, this war is serious business. They tell us that now is the time for peace-loving people to join in one great effort to rid the world of war, that this is a war to end war. Mary, you can get along without me for a while; little Jim will be company for you. And with what we have saved and what I can send you from my soldier's pay, you can hold our little home until I return."

It was a sad farewell; but Mary had a stout heart. She said to herself, "It is hard to see him go; but the leaders of our nation tell us that this never need be again. And then too this is a noble war; we are fighting for a noble cause. It is to make the world safe for women and little children. I suppose it would not be right for Jim to stay at home and let others fight to protect his home and his child."

There were many lonely days and nights during the next eighteen months; but the faithful wife was proud to endure it all. Many a time during these months she told little Jim the story about his father and the other brave men who had gone off across the seas to fight for his country and for his little boy. The days were long for little Jim also, for he missed the evening romp.

One day little Jim ran to his mother, "Mother," he said, "there is an automobile out front and they are helping a crippled man up the walk." Mary rushed to the door in time to see Jim, or part of him—for he had left an arm and a leg in France—come home. Jim had not told her of this in his letters. Little Jim could not understand it all. "This is daddy," his mother said; but he found it difficult to realize that this man, with the terribly disfigured face, was his father. He was so different from the picture little Jim had been seeing day after day.

There was a strange mixture of joy and sorrow in that home that day. Jim had gone away a strong, vigorous young man and now . . . a crippled, disfigured wreck . . . he had come home. It seemed as though a voice from out the past echoed through the little home that day, "Why were you deceived? God is not mocked: for whatsoever a man soweth, that shall he also reap. For that nation which soweth war shall of that war reap broken bodies. And that nation which soweth hate shall of that hate reap poisoned souls."

The years have come and gone. Old Jim hangs on to a miserable life. Mary is grown old beyond her years. Young Jim is in the flower of young manhood. Old Jim has had plenty of time to think and he has read what others have said about war. Now he understands that all the good things said in behalf of it were the creations of men's minds, said to deceive him and others into offering themselves for slaughter. He has read of the ambassador to England who created a stir when he said that the war was fought to care for investments and not to make the world safe for democracy. He has lived to learn that Germany was not solely responsible for the war. He has lived to doubt the theory that preparedness for war is a guarantee of peace. He has come to believe that "God is not mocked: for whatsoever a man soweth, that shall he also reap." And because he believes that, he tells young Jim that the surest way to peace for our nation is for us to deal justly with other peoples, to try harder to discover those traits in them which are admirable, to give less credence to the suspicious tales repeated about them.

Mary has not had much leisure time.

Life has been a constant reminder of what might have been. She has tried not to be bitter; but her spirit has revolted against the injustice which brought a helpless cripple back to her while it made huge fortunes for others. It does not make life easier; but it does help her to understand when she hears the voice of that day when Jim returned, "Why were you deceived? God is not mocked: for whatsoever a man soweth, that shall he also reap. For that nation which soweth war, shall of that war reap broken bodies. And that nation which soweth hate shall of that hate reap poisoned souls."

Young Jim has been a worthy son. True, he has found it difficult to find work since he left high school a few years ago; but he has managed fairly well. Yet he and

the United States, which is essentially a non-militaristic Nation, is concerned, other than a strong, well-equipped and well-trained army, navy and air force. To have that, it costs money, just as to have insurance of any description costs money.' (Quoted from a letter, on the editorial page of the "Public Ledger" for March 2 and signed by a captain, 305th Cavalry, O. R. C.)

Old Jim's face is disfigured, one arm is gone, one leg is gone. Now his own son forgets all this and is being led to believe that the law of the harvest does not hold for the nation. But old Jim has a brave heart; so he says, "Let us talk it over, son. You state the case as you see it and I'll try to explain what I think about it."

Nobody Wants War

"Well, Dad, nobody wants war. Surely you will agree with that. With all that has been written in description of what the next war will be like, after we have seen how men like you have suffered and how women like mother have endured loneliness and sorrow, surely no one wants war. Surely you believe the captain is right so far."

"Do not be so sure about that, Jim. Do you not know that many millionaires were made during the war? Have you forgotten the man who told me some years ago that he was not fool enough to buy Liberty Bonds during the war; but that he bought them later when they were selling for 86 instead of 100? Men who use war as a way to a fortune are not so eager for peace as you imagine, Jim. Nobody wants war? Do not be so sure about that. And how about the man who told me a few years ago, when hostilities began between Japan and China, 'This is just what we need to bring us out of the depression. Of course I would not want to see a war in which our nation would be involved; but what difference would it make to have a few less Japs and Chinamen? Believe me, I'll get back some that I lost in 1929 if this war really gets serious.'"

"Nobody wants war! 'Be not deceived; God is not mocked: for whatsoever a man sows that shall he also reap. For that nation which soweth preparedness, shall of that preparedness reap the broken bodies of war. And that nation which soweth suspicion shall of that suspicion reap violence.'"

Are Pacifists Blind?

"I am not sure that I can agree with you on that, Dad; but here is something which seems beyond debate. The captain writes, 'in spite of the smug blindness of pacifists, as long as there is such a thing as commerce wars will occur.' Now, have not the pacifists been blind to think that we can expect to have peace so long as we must protect the commercial adventures of our citizens? They have been closing their eyes to reality."

"Son, your captain first says that no one wants war. Then he says that as long as there is commerce wars will occur. Evidently the captain believes we cannot have both peace and commerce. That brings him to his ultimate aim: to prove the necessity for preparedness."

"He says the pacifists are blind. But, son, the pacifists were the ones who began to show us the connection between wars and profits. Now the captain sees a part of the same truth. Are the pacifists blind because they saw this truth before he recognized it? No, they are not blind. They have been seeing farther than the captain and since they see differently the captain says they are blind. Actually the captain is shortsighted."

"The pacifists have long recognized the connection between war and profits and

THE CENTER OF THE CHRISTIAN MOVEMENT

Our powers come to their own as they are dedicated to the highest. They decay as they are given for purposes of the lower. Weymouth in his translation says, "Thoughts shaped by the lower nature mean death; thoughts shaped by the spiritual mean life and peace." Romans 8:6. If in the place of "thoughts" we put the word "life" we might come to the same conclusion. Wherever life is dedicated to the highest ends it catches its own meaning, purpose and harmony. Wherever it is attached to the lower it is in the process of decay. Death is inevitable. Jesus said, "He that gathereth not with Me scattereth." The forces of life break down, decay sets in and life is scattered if it does not gather with Jesus. Therefore, Stewardship is at the center of the Christian movement. It is the pivot on which life turns either toward dedication and life or toward desecration and death. Thus Stewardship must become part of the inmost thought and aspiration, and then sweep as wide as our outwardmost relationships. All life then becomes a sacrament. In finding this kind of life we really find LIFE.

Dr. E. Stanley Jones,
Famous Missionary

his parents are far apart on some things. During these years he has heard not only what his parents have told him about the folly of trusting in armies; he has also been hearing that the surest way to maintain the peace is to have a strong army and navy. And in the vigor of his youth it has been easy for him to trust in might. "Not by might, nor by power, but by My Spirit, saith the Lord," has meant little to him. He trusts that which he has, strength.

Here they are: father, mother, son. Young Jim has been reading the daily paper. "Here it is, father. This puts in a paragraph what I have been thinking about war and preparedness: 'Nobody wants war. It is a horrible and useless sacrifice of real men in the first and most important place and in money in the second. However, in spite of the smug blindness of pacifists, as long as there is such a thing as commerce, wars will occur. We can talk about war and its evils and the greed for power that causes it as we will, but the millennium will arrive before the elements causing war will have been eradicated from the minds of men. However, there is no remedy or preventive as far as

they have been urging that the manufacture of all armament be carried on by the government without profit to capitalism. They have been asking our government to forbid shipment of arms to any nation engaged in war. They have been saying, 'Take the profit out of war and war preparedness, and you will go a long way toward eradicating war.' 'Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For that nation which soweth preparedness shall of that preparedness reap the broken bodies of war. And that nation which soweth suspicion shall of that suspicion reap violence.'

Is Moral Force Sufficient to Prevent War?

"Of course, Dad, I believe it would help to take profit out of war and I have never quite believed that our army or navy should be used to protect our investments in other countries. But what other way can we use to defend our investments? The men who say that war can be avoided are a little too confident in moral force. You say they are far-sighted. Perhaps they are foolishly so, because they seem to be thinking of an ideal world. Here is what the captain writes, 'The millennium will arrive before the elements causing war will have been eradicated from the minds of men.' Now that is very much the same as we heard over the radio recently. The national guard officer said at Shreveport, Louisiana, a few weeks ago, 'Moral force is not enough. I do not want to see war; but I know that it takes a strong army and navy to command the respect of other nations. Moral force will not do it.'"

"Yes, Son, the millennium will likely come before greed for power is eradicated; but brotherly love is already here in a large measure and it will be increasingly effective. I know the militarists scoff at moral force; but when war occurs they are the first ones to employ it. They will then go out of their way to use moral force to their own ends. Those stories about the German soldiers and the Belgian children were not true; they were created

to arouse moral indignation. Was it not because of the aroused demand for justice (and a demand for justice is a moral force) that we entered the world war? What of this pleasant phrase, 'To make the world safe for democracy'? Was not that a direct appeal to moral force?"

"Your military leaders will scoff at moral force; but they are helpless without it. Slacker was the name given by an aroused moral indignation to the one who was thought to be failing in his duty. Patriot is the name which moral force gives to the man who is thought to be doing his duty. What would an army be without patriotism? And what is patriotism but a moral force?"

"Moral force is sufficient to support war; I believe it is also sufficient to support peace. In fact, moral force is ultimately the only sanction to treaties and the only strength sufficient to impel an army. The pacifists are trying to have moral force directed in right channels. They believe that mankind has a remarkable sense of the justice and fitness of things. That is why lies are necessary in war. If our newspapers had told only the truth about the causes of our war with Germany the moral force sufficient to support war could never have been aroused. Newspapers had to be censored and fed with falsehood to keep moral force flowing strong. 'Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For that nation which soweth preparedness, shall of that preparedness reap the broken bodies of war. And that nation which soweth suspicion shall of that suspicion reap violence.'"

The mother had been silent through all this. But she had been listening carefully, and she was ready to sum it all up. "Jim, your father is right. There are some people who would actually be pleased to see war and these people are frequently the source of much preparedness talk. The manufacturers of armament are profiting by preparedness armament; but this profit is sufficient only to whet their appetites for the greater fortunes of war. And the

pacifists are the real seers. God encouraged one of them 2600 years ago to exclaim, 'Nation shall not lift up sword against nation, neither shall they learn war any more.' That ideal came from God, for surely no ideal of mere man could have hoped to endure so long and against such opposition as it has faced. And moral force is able to accomplish much more than your captains are willing to see. After all it is difficult for those who resort to material force to understand the power of moral force."

"When were the nations better prepared than before 1914? Your militarists will say that if the United States had been prepared we should not have been involved; but if preparedness is a preventive then they must not overlook the fact that both Germany and France were prepared. And they must disown the now generally accepted fact that our entrance was for economic reasons. Incidents like the sinking of the Lusitania did not cause the war. The causes were hidden deeper than that. These incidents served only to create a moral force which then would sustain the war spirit."

"My son," continued the mother, "they deceived our generation. You have been a daily witness to the destructive and crippling power of war. Day after day you have seen me trying to carry a double burden to keep our home together. Have we not a right, we who have been deceived, to cry out against the dread forces of deceit that are at work today in our land?"

"Our generation was deceived and the end of the suffering resulting therefrom is not yet in sight. My son, my son, do not let them deceive your generation. 'Be not deceived. God is not mocked: For whatsoever a man soweth that shall he also reap. For that nation which soweth preparedness, shall of that preparedness reap the broken bodies of war. And that nation which soweth suspicion shall of that suspicion reap violence.'"

Arendtsville, Pa.

Anonymous Dirt

Some elections in this State have brought with them a flood of circulars distributed from house to house and claiming to have inside information of a scandalous character about the private lives and personal transactions of leading candidates for office. We want to warn our readers against being influenced by the contents of any such circulars in the coming elections.

In the first place, the method is scurrilous. The scandal mongers first search the candidate's record for dirt; and finding none, they proceed to manufacture it. This they do not so much by direct accusation but by insinuation and questions which are intended to arouse suspicion and doubt as to the candidate's morals and integrity.

The circulars are distributed by night, under cover of darkness. Almost by stealth they are placed on door steps. Ashamed of the work they have done, such persons would hardly dare to peddle their libels in the open light of day. Persons coming home from night shifts might take them to be thieves. And indeed such they are, for they seek to rob decent men of honor and with falsehoods they try to murder reputations.

Such circulars are usually anonymous, that is, unsigned, or signed with a misleading group name which does not represent at all the persons who originate the slander. This in itself is enough to cast suspicion on the character and motives of the persons who get up the circular. It reminds one very much of a hit and run driver or of a cowardly boy who stands in

WATCH YOUR WORDS

A careless word may kindle strife;
A cruel word may wreck a life.
A bitter word may hate instill;
A brutal word may smite and kill.
A gracious word may smooth the way;
A joyous word may light the day.
A timely word may lessen stress;
A loving word may heal and bless.

—Grenville Kleiser

the dark shadow of a hedge, throws mud at the boy under the eave light, and then runs. Slander sheets are unsigned or carry misleading signatures not out of modesty but because of cowardice and shame.

The intention of fly-by-night circulars is malicious. Their purpose is to generate odium and ill-will against candidates whose influence and prestige may stand in the way of the selfish ends of those who originate the circulars. If the authors were interested in protecting the people or promoting justice or exposing wrong in high places a grateful community would laud their efforts. Apparently these persons are not so much interested in public approval as they are in private gain.

It stands to reason that if there were any question about a candidate's character the public should know about it openly. But it is quite natural that when candidates who for years have enjoyed reputations for sound character are slandered,

the public has a right to know something about the motives and character of the persons making the accusations. Of course, if the accuser has no character, it is quite obvious why he would make his accusations anonymously. Nine chances out of ten the character attacked by such circulars could stand up better under public investigation than the authors of the anonymous dirt.

It is not very likely that any of the leading candidates for nomination at the coming primaries would be guilty of the above practice. Many of them are men who have enjoyed the confidence of the public for years. They vary in ability, experience and the programs which they propose. It is quite natural that each would have his following and vigorously promote his own candidacy. It is worth noting that some of those men who will compete most closely with one another for nomination at the coming primaries refuse to abuse one another as to character and ideals. They would not stoop to the cheap political tricks of anonymous circulars. We hope that the workers of all parties in the various communities will follow the example of these leaders and conduct their respective campaigns without cheap anonymous dirt.

We believe that the people of some communities are pretty well nauseated by this practice and that they will show their disapproval by refusing to be influenced by literature which is maliciously circulated and whose deliberate purpose is to dirty the character and sully the reputations of candidates for office.

—E. O. B.

A Pastor's Challenge

"I SET MY FACE TO THE GRAY WILD WASTES,
I BEND MY BACK TO THE LOAD—"

(Sermon delivered by REV. M. S. REIFSNYDER, pastor of Baust Reformed Church, before his congregation, Sunday morning, Oct. 8, 1933)

Text: "And Elijah came near unto all the people and said, How long go ye limping between the two sides? If Jehovah be God, follow Him; but if Baal, then follow him." I Kings 18:21.

Israel was in the midst of great national corruption and social deterioration, brought on by its idolatrous worship of Baal. And into the midst of this depression comes Elijah, revealing himself as a prophet of Jehovah. Upon his introduction to Abah, king of Israel, that regal person asks, "Art thou he that troubleth Israel?" Notice the amazing answer that Elijah gives. An answer full of audacity and impertinence. A mere prophet who spent most of his time in the wilderness addresses the king of a nation thus, "I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

And later at a gathering of the people of Israel Elijah speaks to them, saying, "How long go ye limping between the two sides? If Jehovah be God, follow Him; but if Baal, then follow him." There was no byway on the road to salvation for Elijah, no narrow, shady lane into which one could sneak for a rest. If you wished to reach the heights the road lay ahead. No matter how hot the beating sun, no matter how tired the plodding feet, the road lay ahead.

Seumas MacManus writes in his poem, "In Dark Hour":

"I set my face to the gray wild wastes,
I bend my back to the load—"

and these lines may well serve as a symphonic theme to the application of our text.

The world today is torn asunder with national sin and social decadence, and if Elijah would appear today from the wilderness his accusation would be about the same. So would his panacea be the same. No alternatives. Our eyes must be kept steadfastly on Jehovah. The immediate scenes ahead may be "gray wild wastes", but let us all say with MacManus, "I bend my back to the load."

We would apply this text to the world situation, or to national circumstances, or even to the community or the home. But let us confine ourselves to our own particular Church.

Our Church is facing the "gray wild wastes" regarding a real adequate program. On the immediate horizon appears that materialistic conception of philosophy that makes it extremely difficult for us as a Church to proceed. Even as I am talking to you, the sound of gasoline driven vehicles passing upon the highway just outside our Church door, comes to our ears. About 30 minutes ago the bell in the tower above you sent out its call to worship. But many people to whose ears those sounds came would not heed. One hundred and twenty-five faithful members of this Church are before me. Almost two hundred others are among those that would not heed the tones of that bell. Where are they? Probably down the byway so saturated with this materialistic philosophy that the tang of gasoline is more pleasant than the smell of salvation.

Last Sunday, not over two miles from this Church, a crowd six times larger than the one sitting before me today, witnessed a baseball game. The offering to the great national sport put to shame anything this Church has ever experienced.

During the summer months the strongest social attraction of this community happens to be the banana auction. Hundreds of men, women and children gather to hear smutty jokes, witness doubtful

exhibitions, and be duped into purchasing inferior merchandise.

Others prefer to continue the habit of sleeping late Sunday mornings, read the Sunday tabloids, or listen to a good (?) radio preacher. To all of these the voice of the bell comes, but to no avail. A program throughout the week meets with the same success. Too many so-called Christians are sneaking into some byway to take a rest.

Such people need to be quickened with a baptism of the Holy Spirit. Quickened in such a way that they will shout their "Hoorays" when the minister hits a home run, and will allow their spirits to sag when he fans, as he delivers his sermon on Sunday morning. For the sake of God and for the sake of our Church program, let us all together say:

"I set my face to the gray wild wastes,
I bend my back to the load—"

AFTER THE CURTAIN FALLS

The dark, like a soft thick curtain
Creeps down on one more day—
The stage of Life grows dim and
still,

No more our parts we play;

But as we wait the kiss of sleep
Our acting we review—

To thrill with pride at lines well
said,

With shame at some missed cue!

We knew the world was watching
there,

Sought its approving nod;
But now—the acting over—

We face our Critic, GOD!

Just then we see how feeble

Our efforts all have been,
How weak and vacillating,
Susceptible to sin!

How we missed a chance for "star-
ring"

In our blinded, selfish way . . .
And, humbled, beg a "tryout"
For just another day!

—Grace Harner Poffenberger

Again, we are facing the "gray wild wastes" in the matter of a program for religious education. The road to an adequate program of Religious Education is not easy. It is long, difficult, and strewn with many pitfalls. And there are many officers, teachers and pupils that will shirk into the byway before the goal is reached. To reach that goal we need patient, hard-working and well prepared officers and teachers. They must have aims and objectives simply stated and well defined before their efforts will become appreciated.

Why do you suppose that those who passed by the Church less than three years ago saw more men and boys gathered in the shade of the old oak trees outside this Church than could be found in the Sunday School classes? The answer is evident. The teachers of those classes were not offering anything that these loiterers were seeking.

But this presupposes another requisite necessary to make our program of religious education worthwhile. We need anxious and salvation-seeking pupils. The

teachers alone cannot make our Church School a success. The pupils must desire that which they can dispense.

I reiterate, such a program is not an easy one. In spite of the "gray wild wastes" ahead we must bend our backs to the load.

Twenty, thirty years from now your children will be in responsible positions in this world of ours. And if you would spare them some of the heartaches and the trials we are suffering today, then offer them a program of religious training that will fit them for those positions. For the sake of God and his great commonwealth on earth let us say:

"I set my face to the gray wild wastes,
I bend my back to the load—"

And finally, we are facing the "gray wild wastes" in the matter of an adequate financial program. Today we are faced with the urgent demand to pay our apportionment in full. The boards are in dire circumstances because of the economic situation. It is not on account of a fault of their own. But the congregations throughout our beloved Zion cannot say as much. Had they sacrificed just a little more these circumstances would not have arisen.

How much is our congregation to blame? Last year we barely paid our contingent fund to Classis, not a cent towards the apportionment, which amounted to \$627. This year, so far, we have paid \$102, just enough to pay our contingent fund. Not one cent to the Boards of Home and Foreign Missions, Ministerial Relief and Christian Education? In God's name! how can they survive with such support from their constituency? The Boards need every cent Classis has allotted to you to pay, God needs it, and may I say, you need to pay it to save your face.

Your elder primarius and your pastor attended the fall meeting of Classis last Tuesday at the Reformed Church at Adamstown. There we heard the report of the Missionary and Stewardship Committee. They read the standing of the Churches regarding the payment of apportionment monies. Your Church was near the end of the list. And we have never felt more humiliated than when we heard pastors, Churches and congregations who have nearly paid their apportionment, relate the distressing condition of their people, and continued to say that it was only the sacrificial spirit of these same people that carried them through. If you wish to save your own face, my friends, these apportionment monies must be paid.

So much for the apportionment, what of our local expenses? I have heard the report that my administration has proved to be an expensive one. Nothing is so far from the truth. In 1927 this Church had a budget of \$3,500. In 1932 its budget amounted to \$2,600. Almost one thousand dollars less. And yet when my pastorate began you came to me and demanded a large program.

If we must face the future with further curtailment of the budget for current expenses our program must necessarily suffer. Such are the conditions in a plain unvarnished statement. What is your answer? Will it be in answer to the call of our Church program, the program of religious education and the financial program?

"I set my face to the gray wild wastes,
I bend my back to the load—"

NEWS IN BRIEF

THE 65TH ANNUAL MEETING OF THE PITTSBURGH SYNOD

The Pittsburgh Synod of the Reformed Church in the U. S. will meet in 65th Annual Sessions on Tuesday, May 15, at 7.30 P. M., in Amity Reformed Church, Meyersdale, Pa.

Entertainment will be on the Harvard Plan, lodging and breakfast free in private homes. All members of Synod and representatives of Boards desiring entertainment are requested to notify the pastor loci, Rev. B. A. Black, D.D., not later than May 12. Entertainment cannot be promised those failing to make request for same by said date. Information concerning hotels and rates will be furnished with "Information concerning meeting of Synod" to delegates.

Owing to the primary election the date for meeting of Synod has been changed to May 15.

The rule of Synod is that all the delegates attend all the sessions of the Synod.

Blanchard A. Black, President,
J. Harvey Mickley, Stated Clerk.
April 9, 1934.

MAY CLASSICAL MEETINGS ACCORDING TO THE RECORDS IN THE OFFICE OF THE STATED CLERK

MAY 31—North Dakota, 7.30 P. M., Zoar, Rev. G. Gaiser, Medina, N. D.

SYNODICAL MEETINGS FOR 1934

PITTSBURGH SYNOD—May 15, 1934, Amity, Meyersdale, Pa., Rev. Dr. B. A. Black, Meyersdale, Pa.

SYNOD OF THE MID-WEST—May 14, 1934, Carrollton Ave., Indianapolis, Ind., Rev. Dr. Elmer G. Homrighausen, 4411 Carrollton Ave., Indianapolis, Ind.

OHIO SYNOD—May 22, 1934 (7.30 P. M.), First Hungarian, Cleveland, O., Rev. Michael Kovacs, 2856 E. Boulevard, Cleveland, Ohio.

SYNOD OF THE POTOMAC—June 11, 1934, Hood College, Frederick, Md.

SYNOD OF THE NORTHWEST—September 4, 1934 (7.30 P. M.), Swiss, New Glarus, Wis., Rev. Richard Rettig, New Glarus, Wis.

CALL FOR THE SPECIAL MEETING OF THE GENERAL SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES AUTHORIZED IN THE PLAN OF UNION

The General Synod of the Reformed Church in the United States will convene in Special Session in the Eighth Reformed Church, Willowdale, near West 25th St., Cleveland, Ohio, Rev. H. J. Rohrbaugh, D.D., pastor, on Tuesday, June 26 A. D., 1934, at 10 A. M., to attend to the following items of business.

ITEM I. (a) To receive the official report from the Stated Clerk of the General Synod of the actions taken by the Classes on the Plan of Union for the Evangelical Synod of North America and the Reformed Church in the United States.

(b) To receive the official report from the Chairman of the Commission on Closer Relations and Church Union.

(c) To take action on these preceding reports.

ITEM II. To receive and take action on concise reports requisite to the consummation of the union, from the officers, Boards, commissions, committees and agencies of the General Synod.

ITEM III. To transact such other business as may be necessary for consummating the organic union of the two merging Churches.

By order of the General Synod,
Philadelphia, Pa., May 2, 1934.

Henry J. Christman, President.
J. Rauch Stein, Stated Clerk.

ACCOMPANYING MEETINGS

1. The Joint Session of the General Synod of the Reformed Church in the U. S. and of the General Conference of the Evangelical Synod of North America will be held on June 26 at 7 P. M. in the Zion Church of the Evangelical Synod, corner of Branch and West 14th Sts., Cleveland, Ohio, Rev. Oscar E. Wittlinger, pastor.

2. In this Session, according to Article 12 of the Plan of Union, the final report of the action of the Churches on the Plan of Union will be made. By joint resolution the union of the Churches will be declared as duly effected.

3. Following the Joint Session at 8 o'clock P. M. in the same Church, the Holy Communion will be celebrated, in which the delegates of the General Synod of the Reformed Church in the U. S., of the General Conference of the Evangelical Synod of North America, and of the proposed General Synod of the Evangelical and Reformed Church, and the visiting ministers and elders, are invited to take part.

4. The meeting of the delegates for constituting the General Synod of the Evangelical and Reformed Church will be held on Wednesday, June 27, at 9 o'clock A. M. in the Zion Church of the Evangelical Synod. The Synod will be constituted by the election of officers after which such business as is submitted to it will be transacted.

George W. Richards, Chairman,
Commission on Closer Relations
and Church Union.

CLOSING DAY AT THE MISSION HOUSE

Baccalaureate Service,
Sunday, May 27, 10.15 A. M.

Graduation of Seminary,
June 3, 10.00 A. M.

Academy and College Commencement,
June 3, 2.30 P. M.

(The place of meeting will be the new gymnasium.)

Paul Grosshuesch, President.

BOWLING GREEN ACADEMY

For Miss Wolfe's salary we have received the past week \$1 from a friend in Clearspring, Md., \$3 from Elizabeth R. Gerhard, and \$5 from Mrs. A. D. Herbert. The total to date is \$457.00. Amount needed, \$43. Wouldn't it be fine to close that up right now? Send your check to Dr. Paul S. Leinbach, 915 Schaff Bldg.

CHANGE OF ADDRESS

Rev. Wm. H. Dietrich from Vandergrift, Pa., to Freidensburg, Pa.

Rev. Leon S. Drumheller from 2831 W. Lehigh Ave., to E. Kelvin Ave., Somerton, Philadelphia, Pa.

Rev. J. Grant Walter from 1014 Farraut St., to 129 Roup St., E. E., Pittsburgh, Pa.

Rev. Wm. H. Shults from Tampa, Fla., to 2143 N. Main St., Dayton, O.

Rev. W. H. Dietrich has been compelled because of a serious nervous breakdown to resign the pastorate of our Church at Vandergrift, Pa.

The Rev. Albert V. Vondersmith, after seven years of service in the Hough Ave. Church, Cleveland, O., began his ministry May 6 in the First Church, Charlotte, N. C.

Third Church, Greensburg, Pa., long served by the late Dr. Wm. C. Sykes, has elected Student Rothenberg to become its pastor.

The members of the Reformed Church Home for the Aged at Wyncote will be honored guests at Old First Church, Philadelphia, at the Mothers' Day service, Sunday morning, May 13.

The Board of Ministerial Relief received from the executor of the estate of the late Rev. U. H. Heilman, D.D., the sum of \$1,314.13, which was bequeathed to the Board by Dr. Heilman.

A ten-pound son was born on Sunday, Apr. 29, to Rev. and Mrs. Howard F. Loch, at the parsonage at First Church, Pitcairn, Pa. He has been named Merle Henry, and already exhibits some ministerial traits.

Four congregations of Mercersburg Classis had paid one-half of this year's Apportionment to the Classical Treasurer before Apr. 18. Can we not have a little generous rivalry to see how many congregations will have paid half of their Apportionments for this year before the first of June?

The condition of Rev. Dr. Ambrose M. Schmidt, our Assistant Editor, was so much improved last week that it was possible for his son, Mr. Wm. Schmidt, to take him from Washington, D. C., to his home, 8 Sunset Drive, Fairmont, W. Va., where he can now be addressed.

St. Mark's Church, Cumberland, Md., Dr. Eugene P. Skyles, pastor, enjoyed a well attended and inspiring Lenten and Easter season. Accessions 10: 6 by confirmation and 4 by letter. The membership numbers 410. Communion service held Thursday and Friday evenings of Holy Week. Easter services exceptionally fine, with special music by Junior and Senior choirs. The various social organizations are actively engaged in rally and membership work.

The Rev. Roy L. Frazier was installed pastor of Emanuel Church, Warren, Pa., on Sunday evening, Apr. 22, by a committee of West New York Classis, composed of Revs. John M. Peck and John P. Kochner and Elder Webster Sechrist. The chairman of the committee conducted the service and delivered the charge to the pastor. Rev. Mr. Kochner delivered the charge to the congregation and Elder Sechrist presented the pastor-elect for installation. A large and interested congregation was present.

In Zion Church, Marietta, Pa., Rev. A. D. Knoebel, pastor, Easter accessions 18: 14 by confirmation and 4 by renewal. The Lenten and Easter services well attended. Through an exchange of pulpits the mid-week Lenten services were all in charge of visiting clergymen. In the Maytown Church 17 received on Palm Sunday: 10 by confirmation, 5 by letter and 2 by reprofession. Total accessions for charge, thirty-five.

Mr. Harvey Bartholomew, superintendent of Salem S. S., Catasauqua, Pa., presented the following boys and girls with awards earned in the annual Stewardship Essay and Poster Contest in the local Church. Essays: Group A, Gerald Scheirer; Group B, Kenneth and Grace Wotring; Group C, Ethel Harte and Anna Weaver;

Group E, Madeline Niering. Posters: Group A, Donald Hauser; Group B, George Mandel; Group C, Ethel Harte; Group D, Gertrude Bartholomew.

One of our good friends among the pastors of the Synod of the Northwest has been making good use of the pamphlet, "A Union of Mind and Heart," by Dr. Richards, distributing them not only in his congregation, but to the pastors of other denominations. This is an act which should be widely imitated, inasmuch as many ministers seem to be entirely "in the dark" with regard to the significant event which is to take place in June.

Friedens Church, Hegins, Pa., Rev. Herman J. Naftzinger, pastor, had a very encouraging Easter season. Accessions 16; 11 by confirmation, 2 by renewal and 3 by letter. Confirmation administered Mar. 31. An Easter Dawn service conducted by Y. P. at 6 A. M.; Holy Communion at 10.15 A. M., the 2nd largest in the history of the congregation; offering over \$225.

In Old First Church, Philadelphia, Rev. G. H. Gebhardt, pastor, a vital part of the "spiritual emphasis" for 1934 has been the use of the study, "A Spiritually Efficient Church" (prepared by Dr. H. J. Christman, president of General Synod, at the request of the Executive Committee) in the mid-week prayer service for two months. Just now, in the Sunday morning services, the pastor is making fruitful use of the suggestions of Eastern Synod's Committee on Evangelism, in the unified "Preaching Mission" on "The Resurrection Life of Jesus," to continue from Easter to Pentecost.

The Evangelical Synod of North America has suffered another real loss in the death on May 2 of Rev. Dr. David Bruning, of Baltimore, for 14 years pastor of St. Matthew's Church. He was for many years President of the Board of Trustees of Eden Theological Seminary, St. Louis, and was the author of many hymns and editor of the "Evangelical Hymnal," widely used in the Evangelical Churches. He entered the ministry in 1892 and served charges at Erie, Pa., Chicago, Peoria, Ill., Louisville, Ky., and Baltimore, President S. D. Press, of Eden Seminary, spoke at Dr. Bruning's funeral on May 5.

The Editor of the "Messenger" filled the pulpit of Tabor (First) Church, Lebanon, Pa., Dr. W. D. Happel, pastor, on the evening of May 6.

The special evangelistic services that began in St. John's Church, Kannapolis, N. C., Dr. Lee A. Peeler, pastor, Apr. 15, proved a great blessing; attendance better than any similar meeting; people enjoyed the splendid messages brought by the Rev. John C. Peeler. However, the series of services was brought to an unexpected close on account of the sudden illness of the guest preacher, who was stricken with appendicitis on Saturday night, Apr. 21. Rev. Mr. Peeler was taken to the Salisbury Hospital on Apr. 22 and the next day removed to Lenoir Hospital and operated on immediately. On Apr. 22, 10 members received, more to be received later. A Leadership Training Class was organized Apr. 30, and began the study of "Worship in the S. S.," by A. W. Martin, unit 107 of the Standard Leadership Training Course.

A Rally for all young people confirmed in the Churches of Philadelphia and surrounding territory is being arranged by the Ministerium of Philadelphia. This will be held in Trinity Church, Rev. Purd E. Deitz, pastor, on Monday (after Pentecost) May 21, at 7.45 P. M. The address will be made by Rev. Alfred Nevin Sayres of Lansdale, Pa., a friend of young people. There will be spirited music—the class songs—and refreshments will be served at the social hour following. This will furnish a splendid opportunity to mass our young recruits for Christ and the Church and make them acquainted with one another and with the duties and privileges of Church membership.

The Salem Church family of Catsauqua, Pa., Rev. W. A. Kratz, pastor, took part in the celebration of National Youth Week by having as their guests the 3 boys' clubs and the girls' club of the Church. Members of these organizations assisted in the service. The sermon theme, "Christian Youth Building a New World," was followed by a forum with Kenneth Wotring speaking on "How I Look at the Church since Camp Mensch Mill"; "How I Look at Jesus Christ since Jr. C. E.," by Alfred Bartholomew; "How I Look at the Church and Christ since Confirmation," by Ethel Harte; "How I Look at the Peace Movement," by Harold Schaden, and "How I Look at the Negro," by Madeline Niering.

Mr. and Mrs. John B. Honse of Calumet, Pa., announce the engagement of their daughter, Effie May Honse, to the Rev. John A. Kleinginna, Youngwood, Pa. Miss Honse is a graduate of Heidelberg College. She was appointed by the Foreign Mission Board of the Reformed Church as a missionary to the United Mission in Mesopotamia in 1928. For several years she was a successful teacher in the American School for Girls in Baghdad. At present she is enrolled as a student at Western Theological Seminary, Pittsburgh, Pa. Rev. Mr. Kleinginna is a graduate of Albright College, Reading, Pa., and of Eastern Theological Seminary, class of 1933. Upon graduation from the Seminary, he was called to the pastorate of the Youngwood-Harrolds Charge. The wedding will be an event of the early summer.

A Father and Son banquet was held in Faith Church, Pen Argyl, Pa., Rev. Wm. H. Brong, pastor, on Apr. 26, when 64 men and boys enjoyed the banquet and splendid program arranged by the pastor and the S. S. supt., Wm. Werner. Prof. Levan Smith, the toastmaster, in his unique way, introduced the speakers and their subjects as follows: Prof. Wm. E. Muth on "The Boy in Church and S. S."; Rev. A. F. Dietz, Shamokin, Pa., a spiritual son of Faith Church, on "A Man's Organization in the Church"; Rev. A. A. Koch, Easton, on "The Church and Man's Relation to it"; Mr. Jos. Wagner, teacher of the Men's Bible Class, on "Why we should Organize a Men's League or Brotherhood." After the program an organization was effected by electing the following officers: Prof. Levan Smith, president; Mr. Jos. Wagner, vice-president; Mr. Verne Jackson, secretary, and Mr. Jacob Dietrich, treasurer.

On Mar. 5, the Westmoreland Classical Ministerial Association had as its guests the Association of Allegheny Classis, together with 5 pastors of the Evangelical Synod, one of whose representatives spoke on "Phases of the Activities of the Synod," while one of the Reformed Church brethren spoke on "The History of Westmoreland Classis." Dinner was served in the First Church of Greensburg. On Apr. 16, the Westmoreland brethren were the guests of the Allegheny Association in St. Mark's Church, Pittsburgh, when 6 pastors of the Evangelical Synod were present. Such subjects were discussed as "The History of Allegheny Classis," "The Location of the Evangelical and Reformed Churches," and "A Comparative Statement of the Membership and Activities of the Two Bodies." It was a well planned and informative meeting. Lunch was served at McCann's. At the Greensburg meeting 40 were present and at Pittsburgh 43. These meetings were found well worth while in providing an opportunity for fellowship and valuable information, as our friend, Rev. Wm. H. Landis, reports.

At a very impressive service held in Christ Church, Allentown, Pa., Apr. 25, Lie. Donald M. C. Englert, of Allentown, was ordained to the Christian ministry. Rev. M. F. Klingaman had charge of the opening devotions, the Scripture reading and the prayer. Rev. Wayne T. Harner, pastor of Christ Church, preached the ordination sermon, using as his text, Acts

26: 19, "I was not disobedient to the heavenly vision." The ordination ceremony was presided over by Rev. F. D. Slifer, President of Lehigh Classis; Rev. E. W. Kriebel presented the candidate to the committee for ordination, and Rev. C. D. Kressley, Stated Clerk of Lehigh Classis, gave the benediction. After the ceremony, greetings were brought by Rev. Robert Fritsch, D.D., of Muhlenberg College, and Rev. Samuel Colman, pastor of Bridge Street Presbyterian Church, Catsauqua. Rev. Mr. Englert was also presented with a silver Communion set and baptismal bowl, gifts of members and friends of Christ Church. Rev. Mr. Englert had his theological training at Princeton Seminary, being awarded the New Testament Fellowship, under the terms of which he spent a year of post-graduate study in the Universities of Berlin and Marburg, Germany. He also received his M.A. degree in Semitic Languages from Princeton University in 1932. He is the newly-elected pastor of the Ziegel's Charge.

In St. Mark's Church, Lebanon, Pa., 1,007 were present in S. S. Apr. 29. The average attendance since Jan. 1 has been 938, a gain of 45 over last year. The annual Spring Rally of the School was held May 6, with Dr. Paul S. Leinbach, of the "Messenger", as guest speaker. The attendance was 1,195 by actual count. St. Mark's leads among all the Church Schools of Lebanon City in enrollment and average attendance. The so-called "Easter slump" is ignored here. A very interesting occasion was held at St. Mark's Church when the pastor, Rev. H. J. Herber, was most agreeably surprised by the attendance of 90 men from the Men's Bible Class of St. John's Church, Orwigsburg, Pa., of which Mr. Herber was the former pastor. The occasion was a banquet given by the Men's Class of St. Mark's, taught by D. J. Leopold. Addresses were given by Pastor Herber, Rev. Howard B. Ziegler, pastor of St. John's, Orwigsburg, Dr. I. Calvin Fisher, pastor emeritus of St. Mark's, and Guy Waltman, Esq., of Orwigsburg. Frank Leymaster, of Orwigsburg, presented to Pastor Herber a valuable book as a token of friendship. A skit on "A Country School of 50 Years Ago" was given by 15 of the men, and the audience was entertained with the recitation of Pennsylvania German poetry by Harry Dieter. A committee of the class, with William Mellinger as chairman, provided a delicious dinner, about 200 men being present. Mr. Leopold's Bible Class has had an average of 101 present every Sunday since Jan. 1.

Ursinus College was host to more than 300 Sunday School workers from all sections of Montgomery County over the week-end of April 27-28. The occasion was the 39th annual convention of the Montgomery County Sabbath School Association, of which the Rev. Robert J. Gottschall, Norristown, is president. Rev. Alvin F. Deitz, Shamokin, Pa., addressed a group of pastors and superintendents on Friday evening on the subject "A Unified Program for Church and Church School," and W. Dyer Blair, of the New York Federation of Churches, spoke on "The Vacation Church School." Rev. Edwin N. Faye, Jr., of Norristown, led the discussion. Three sessions were held on Saturday with specialists in charge of group discussions and conferences. Included among the leaders were Rev. D. Stewart Patterson, Methodist Board, Washington, D. C.; Dr. Owen C. Brown, American Baptist Publication Society; Walter E. Myers, Executive Secretary, Pennsylvania State Sabbath School Association; and Miss Ione Sikes and B. A. McGarvey, also of the State staff. The Montgomery County Association is pioneering in the field of interdenominational co-operation in religious education, and this year's convention was characterized by a spirit of enthusiastic goodwill.

President Wilbert W. White of the Biblical Seminary in New York announces that

Dr. W. Taliaferro Thompson, Professor of Religious Education at Union Seminary, Richmond, Va., is to be the Commencement speaker at the Biblical Seminary on Monday, May 28, at 8 P. M.

In Youngwood-Harrolds Charge, Rev. John A. Kleinginna, pastor, the Easter-tide services were well attended and the offerings exceeded all expectations. During Holy Week, the pastor preached a series of sermons on the general theme, "The Suffering Christ." Average attendance at these services, 80. On Good Friday afternoon, the Protestant Churches of Youngwood united in a three-hour service. Mr. Kleinginna preached on the first and the sixth of the Last Words of Christ on the Cross. Confirmation services were held in Youngwood on Easter Sunday evening, when 21 young people and four adults were confirmed. Five new members were received by letter. The pastor baptized two adults and two infants. Holy Communion on April 8, 164 communed out of a total membership of 193. The congregation succeeded in its attempt to erase a debt of \$300. Total offerings for all purposes, \$360. Rev. Mr. Kleinginna is one of the instructors in the Leadership Training School conducted by Youngwood Sunday School District No. 19. He is also the organizer and director of the Youngwood Male Chorus. This chorus, which is a community organization, has a membership of 25 men. On Sunday evening, May 6, the Youngwood Fire Company will unite with the congregation in the annual memorial service, in honor of those members who have passed away since the organization of the company. Holy Communion services were held at St. John's, Harrolds, on Easter Sunday morning. One new member received by letter. Two infant baptisms. Total membership, 126. Total number communing, 88. Total offerings for all purposes, \$80.

In Christ Church, Bethlehem, Pa., Rev. S. R. Brenner, pastor, each Sunday evening since the beginning of the year has been set apart for some special observance, some of the outstanding being: Family Night, sponsored by the Mothers' Club, in January; address on the Oberammergau Passion Play with slides by Dr. Wm. F. Curtis, in February; Old Timers' Night, Mar. 11, when service was opened with a recital by Mr. E. L. Peters on an old reed organ, the light was furnished by an old kerosene lamp, Elders O. H. Best and Henry J. Mack made the address and offered prayer, and Mrs. Harry Yotter read the Scripture. Mr. M. L. Cortright is the only living charter member and is a faithful attendant at services. A Fellowship Social followed. On Mar. 25, the cantata, "The Triumph of the Cross", beautifully rendered. A pageant, "Peans of Victory", presented by the young people on Easter evening, with a cast of 43 and a chorus of 20 girls. Holy Communion celebrated Jan. 14, also installation of elders and deacons. Education Day observed Jan. 21, when Rev. Dr. W. A. Kline spoke. Annual congregational meeting Jan. 10, followed by a social hour. The annual Shrove Tuesday Fastnacht Social by Ladies' Aid Society given Feb. 13; Prof. John Stocker, speaker. Foreign Missionary Day Feb. 11; Elder Henry J. Mack addressed both school and congregation on Missions. "The Messiah" rendered Feb. 11 by Christ choir and St. Paul's Lutheran choir, of Allentown; Dr. Warren F. Acker, organist of St. Paul's, presided at the organ, Mrs. Reginald Mease at the piano, and Prof. David Griffith Samuels, of Christ Church, directed. This annual rendition has become a traditional event. Soloists were: Miss Marvel Biddle, New York; Miss Ruth Carhart, Philadelphia; Mr. Leon A. Lawrence and Mr. Henri Scott, Philadelphia.

Trinity, Wilkesburg, Pa., Rev. E. Roy Corman, pastor, reports an exceptionally fine Easter season, with better attendance than for many years and 34 accessions and 80% of the members communing. Vesper services at 5.30 P. M. take the place

The Family Stays in the Old Home

One of the sad sights, after the funeral of a husband and father, is the removal of the widow and children to a smaller home, or to a very modest apartment, or even to a few rooms generously loaned by a sympathetic friend. The story behind this not infrequent occurrence is that the head of the family was uninsured or had allowed his policy to lapse.

A suitable policy of Life Insurance enables every family to stay in the old home and to retain some, at least, of the former comforts. How this can be brought about may be learned from the prospectus of the

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Write for it to the Home Office:

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MATTHEW J. HYNDMAN, D.D., President

of the former evening services, and the people like it very much, as is shown by the attendance. The chorus choir serves most acceptably, the young people taking delight in this service to the Master. A group of young men have assumed responsibility for the ushering. All these feel they are assisting Pastor Corman in leading the congregation to vital worship experiences. In the new building erected temporarily for them, the young people are carrying on a constructive piece of work. Since given a place for themselves, their number has doubled, and they produce plays, worship programs and socials of which any pastor might be proud. The extended sessions of the Children's Division, under the supervision of Mrs. Corman, have proven very successful this past winter. The children are pleased with the work and happy in it. Several weeks were spent in studying Missions, and all the children of the school, not only a small Mission Band group, took a keen delight in learning about children of other lands. At present a series of Workers' Conferences is held, in which the major phases of Church work are studied, outstanding workers in the fields of worship, stewardship, evangelism, education, missions, etc., are presenting these causes and leading in the discussion. Out of the group findings of these discussions, it is planned to organize the work for the Fall and Winter. Trinity has 55 "Messenger" subscribers, and 25 were added the past year.

GOOD NEWS

The Board of Foreign Missions is making an effort to provide for the whole indebtedness on the work of Foreign Missions by the end of June, so that it may go with a clean sheet into the merger of the Reformed Church and the Evangelical Synod of North America. We are appealing to 100 families for \$100,000 and 200 congregations for \$100,000. The families are to average \$1,000 each and the congregations \$500 each. Thirty-three families have already responded averaging \$1,000 per family. Quite a number of congregations are already raising their quota. Several are almost up to \$1,000. There are 40 ministers assisting the Board of Foreign Missions to rally the congregations and help find the hundred families. On May 3 the leaders had already \$41,000 in cash and pledges. One leader has his Classis already over the top. The actual canvass has just begun since Easter. Eastern Synod has already one-third of its quota and nearly half of its quota of large gifts.

—Jacob G. Rupp

WHERE ARE THE NINE?

(Read this fine editorial in a so-called secular paper, the "Malden Evening News," Malden, Mass., and answer it if you can.)

On Easter Sunday every Church in Malden was crowded to the doors. Yesterday in nearly every Church the attendance had fallen off 50 per cent, in some

Churches 75 per cent. Yet the weather was equally propitious, the Church atmosphere the same, the preaching equally as good, the choir singing as inspiring, the companionship of good people equally beneficial, the need of sustaining the Church of God as an institution in the community just as obligatory. But where were the people? Their new Easter coats, suits, hats, and gloves were just as fashionable and as attractive as on Easter Sunday. Why the falling off? The Church is there to christen our little ones, to perform the sacrament of marriage, and to say the last sad rites over our beloved dead every other Sunday in the year as well as Easter. The greatest power for good in the land today is still the Church. It is needed today more than ever before. There is never any question about the good citizenship of people who are loyal to their Church. Just think what a mighty influence for greater good it would become if every Sunday's inspiration, attendance, and collections could at least in a measure be commensurate with that of Easter.

Woman's Missionary Society News

Helen Ammerman Brown, Editor
Selinsgrove, Pa.

There are many reports of inspiring conferences on my desk. Due to an eye condition this week the editor of this column is unable to send any notes for this week's issue.

Helen B. Brown.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Superintendent

One of the most important days of the year for the Home will be the coming Mother's Day, which will be generally observed on Sunday, May 13. The day has a double significance for the Home family because the more its aims to attain greater regard for mother will be realized, it will naturally result in deeper sympathy and regard also for the homeless aged and infirm in the Home and throughout the Church. Then, too, on Mother's Day an offering is to be lifted in all the congregations of the Classes of the Eastern Synod supporting the Home for its support.

In a little more than a year the Home family has been doubled and naturally the cost of supporting it has been very much increased. Many of the newcomers were invalids when admitted and much more nursing is now required than formerly, and that has still further increased the maintenance costs.

The Home now needs about \$15,000

more than formerly to care properly for its needs for the coming year. That fund should be raised in connection with the Mothers' Day services this year. Each of the more than 500 congregations of the Synod supporting the Home is to have a Phoebe Home Auxiliary Committee to assist in gathering the needed funds by enrolling auxiliary members throughout the congregation and Sunday School. The auxiliary members pay each a minimum of \$1.00 a year for the support of the Home. Many congregations have already appointed such committees and reported their names and addresses to the Home office. They have been furnished with membership cards and other material. Every mail is at present bringing us lists of names of more committees. It will be comparatively easy for the committees of all the supporting congregations to enroll 10,000 new auxiliary members during the present year. Thus the needed funds can be acquired.

With the contributions to this cause and the taking of auxiliary membership there comes the joy of the consciousness of sharing in the support of a worthy cause. Regarding that kind of service our Saviour said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

Is Your MOTHER a Reader of the

REFORMED CHURCH MESSENGER

If not, why not place a year's subscription in her name as a

MOTHER'S DAY GIFT

Many loving sons and daughters are renewing subscriptions at this time of year, which were started as Mother's Day Gifts in years gone by.

Why not share with these loyal children the joy and satisfaction which has long been theirs in the bestowal of this worthy gift?

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Dear Sirs: Please find \$2.50 enclosed for which please send the MESSENGER, for one year, to

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Yours very truly,

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HOME AND YOUNG FOLKS

"For Rent: Lovely furnished room in private family with bath on car line."

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

POEMS ABOUT MOTHER

Text, Proverbs 31:1, "The words of King Lemuel; the oracle which his mother taught him."

Volumes of poems have been written to mothers and about mothers. I have before me now a volume entitled, "Mother in Verse and Prose," compiled by Susan Tracy Rice, and edited by Robert Haven Schaffer.

One of the oldest mother poems I know of is found in the last chapter of Proverbs, the chapter to which our text is the introductory verse. It is such a fine tribute to a mother that I feel justified in quoting it in full. Often when reference is made to a passage of Scripture, the readers fail to look it up and do not derive the benefit from it which the writer meant to convey. But when it is printed in full one can enjoy it without any extra effort. This is one of the most beautiful tributes ever written about a good wife and mother:

"A worthy woman who can find?
For her price is far above rubies.
The heart of her husband trusteth in her,
And he shall have no lack of gain.
She doeth him good and not evil
All the days of her life.
She seeketh wool and flax,
And worketh willingly with her hands.
She is like the merchant-ships;
She bringeth her bread from afar.
She riseth also while it is yet night,
And giveth food to her household,
And their task to her maidens.
She considereth a field, and buyeth it;
With the fruit of her hands she planteth a vineyard.

She girdeth her loins with strength,
And maketh strong her arms.
She perceiveth that her merchandise is profitable;

Her lamp goeth not out by night.
She layeth her hands to the distaff,
And her hands hold the spindle.
She stretcheth out her hand to the poor;
Yea, she reacheth forth her hands to the needy.

She is not afraid of the snow for her household;

For all her household are clothed with scarlet.

She maketh for herself carpets and tapestry;

Her clothing is fine linen and purple.
Her husband is known in the gates,
When he sitteth among the elders of the land.

She maketh linen garments and selleth them,
And delivereth girdles unto the merchant.

Strength and dignity are her clothing;
And she laugheth at the time to come.
She openeth her mouth with wisdom;
And the law of kindness is on her tongue.

She looketh well to the ways of her household,

And eateth not the bread of idleness.
Her children rise up and call her blessed;

Her husband also, and he praiseth her, saying:

Many daughters have done worthily,
But thou excellest them all.
Grace is deceitful, and beauty is vain;
But a woman that feareth Jehovah, she shall be praised.

Give her of the fruit of her hands;
And let her works praise her in the gates."

The poem which W. H. Foulkes wrote as a tribute to his mother brings to mind what God says about Himself in Isaiah 66:13, "As one whom his mother comforteth, so will I comfort you." God knows mothers better than any one else, and it is because of the motherly qualities that He wants us to think of Him in terms of

Motherhood as well as Fatherhood. Thus speaks this noble son:

"Her arms, my cradle undergirt with tireless care;

Her ears, the open door to every sigh and cry;

Her brow, deep-furrowed with the toil of years gone by;

Her lips, the first to kiss, to call to bless in prayer;

Her hair, with silvered threads, agleam with radiance rare;

Her eyes, the depthless well of love that cannot die;

Her face, uplit with light of heaven's highest sky;

Her heart, the throbbing life of God; Mother, who bore!

My mother, thou art all of this and more Than tongue can ever tell, or ears receive, or heart.

Thou art my mother! That is more than all on earth

Besides. What though I said farewell to thee, a score

Of years ago? I love thee still. Death doth not part.

Deathless in love and life—Mother, who gav'st me birth."

A devoted daughter, Ida Scott Taylor, pays a similar tribute to her mother in this poem, entitled, "Mother, God Bless Her":

"The heart of her, that beat against my own,

The love of her, out-breathed in every tone,

The eyes of her, that saw my smallest grief,

The feet of her, that flew to my relief,
The hands of her, that mind and body fed,

The voice of her, that soothed and comforted,

The ears of her, that heard my childish plaint,

The face of her, with halo like a saint,
The lips of her, that smiled her motherhood,

The mind of her, my own that understood;

The prayers of her—oh, I would worthy
be
Of all my mother was, and is, to me."

Can you think of anything that she has
omitted to make the picture complete?
She might have made some reference to:

The suffering of her, the quality divine,
That helped her most to soothe this heart
of mine.

It is the ability to comfort that makes
a mother most like God. This thought is
borne out by the verse of a hymn which
runs as follows:

"Oh, mother, when I think of thee,
'Tis but a step to Calvary;
Thy gentle hand is on my brow,
'Tis leading me to Jesus now."

Many tributes have been paid to a
mother's prayers and a mother's Bible.
From the time that Monica prayed for
her son, Augustine, until he was converted
and became one of the most influential
preachers and writers of the Christian
Church, to the day when the most recent
prodigal was brought to the feet of Jesus,
a mother's prayers have been a mighty
power with God. As Richard Jones wrote
so beautifully:

"Somebody prays for a boy astray,
Afar from home, at close of day,
Somebody loves him, in spite of sin,
Somebody seeks his soul to win,
Would give her all, his soul to win;
That somebody is mother.

"Somebody's heart is filled with joy,
To meet a penitent, erring boy,
To know her prayers were not in vain,
To welcome home her boy again,
In spite of every sin and stain;
That somebody is mother."

George Pope Morris wrote the following
verses about "My Mother's Bible":

"This book is all that's left me now,—
Tears will unhidden start,—
With faltering lip and throbbing brow
I press it to my heart.
For many generations past
Here is our family tree;
My mother's hands this Bible clasped,
She, dying, gave it me.
* * * * *

"My father read this holy book
To brothers, sisters, dear;
How calm was my poor mother's look,
Who loved God's word to hear!
Her angel face,—I see it yet!
What thronging memories come!
Again that little group is met
Within the halls of home!"

Louisa May Alcott, author of "Little
Women" and "Little Men," whose 100th
birthday anniversary was celebrated a
year and a half ago, wrote these beautiful
lines on the death of her mother:

"Mysterious death! who in a single hour
Life's gold can so refine,
And by thy art divine
Change mortal weakness to immortal
power!

"Bending beneath the weight of eighty
years,
Spent with the noblest strife
Of a victorious life,
We watched her fading heavenward,
through our tears.

"But ere the sense of loss our hearts had
wrung;
A miracle was wrought;
And swift as happy thought
She lived again,—brave, beautiful, and
young.

"Age, pain, and sorrow dropped the veils
they wore
And showed the tender eyes
Of angels in disguise,
Whose discipline so patiently she bore.

"The past years brought their harvest
rich and fair;
While memory and love,
Together fondly wove
A golden garland for the silver hair."

Boss: "What's this item on your expense
account, 'Overhead expense, \$5'?"

Traveling Salesman: "That was an um-
brella."

Home Education

"The Child's First School is the Family"
—Froebel

WE MUST PAY THE PIPER

Florence Jane Ovens

"Well, Mother, the Piper has the chil-
dren."

"The Piper? . . . The children?"

"Only the little folk, and only for a
year."

"Father!"

"In solemn assemblage, just to save a
bag of silver, we resigned our children to
the Piper."

"What do you mean?"

"We could not balance our budget.
None of the factions were willing to con-
cede anything. Then someone suggested
that we cut out kindergartens this year."

"You mean the kindergartens will be
closed?"

"Yes, Old Tom Brown said, 'I never
went to kindergarten, and my children
never went to kindergarten. Why should
we coddle the emigrants' youngsters? Let's
cut out the frills and go back to the three
R's.'"

"Did no one explain the value of pre-
grade education?"

"Yes, but the jingle of the money was
too loud. Their voices could scarcely be
heard."

"But closing the kindergartens would
not save so very much."

"Any saving that didn't interfere with
their own projects appealed to the voters.
As soon as the possibility of squeezing
out cash by closing the kindergartens was
mentioned, it became, to many, an estab-
lished fact, and from that moment they
were deaf to reason.

"You know Dr. Wright, the college pro-
fessor? He put the kindergarten on a
plane with the telephone. He said the
kindergarten was as important to the child
as the telephone to the business man.
Referring to Tom Brown's remarks, he re-
minded us that while little Tom had no
kindergarten, his father had no telephone.
However, business required less speed in
those days, and with regard to little Tom,
the home life of his day offered many more
opportunities to the little child than it
does now. Little Tom could easily ob-
serve the way the family needs were met
and could help his father and mother in
supplying them. He could always find
plenty of things that he might handle and
experiment with. Dr. Wright said that
of course greater ease in transacting busi-
ness came with the telephone and, too,
greater opportunity for care in child de-
velopment came with the kindergarten. To
deprive either man or child now would
bring serious consequences. His talk was
convincing if one listened, but it was of
little use there; most of those present were
bent on saving their money.

"After the vote had been taken and the
kindergartens declared closed, one excited
old man who had been strong for keeping
them open cried out, 'We keep our bag of
money but we'll have to pay the Piper.
Goodbye to the children.'

"As I walked home, I seemed to see all
the small boys and girls dancing after the
Pied Piper. Where would he take them?
What would they see and hear? We had
had gardens for them—kindergartens—but
now we were closing them to save our bag
of money. Few of the parents would
know how to guard the thinking of these
lively little midgets. How could they fore-
stall harmful influences, of whose prox-
imity they would not know — influences

"A book bound to have a civ-
ilizing effect upon all intelli-
gent and fair-minded readers"

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By H. C. Engelbrecht and
F. C. Hanighen

A Study of the International Traffic in Arms and an Expose of the Unpatriotic Methods and Sinister Power of Arms Manufacturers

For a great many years, while
the world has been striving to at-
tain peace through disarmament,
there has been a powerful coterie
in practically every nation working
to defeat this end. Munitions
manufacturers—silent and persist-
ent—operating through channels
unsuspected by the public, have de-
liberately encouraged war and fos-
tered preparedness and competitive
armament.

The public has been curiously
ignorant of the extent of their op-
erations and the international, un-
patriotic character of their busi-
ness.

The world has permitted a sys-
tem to continue under which these
Merchants of Death are allowed to
flourish in peace as well as in war.
About them the authors have ac-
cumulated a mass of thoroughly
authenticated fact and statistical
information which they present
vividly in this extremely readable
book. Many of their revelations are
highly sensational, but the book is
by no means merely propaganda.
It is a serious attempt to expose a
formidable evil and its conclusions
point to constructive remedies.

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that tend to make braggarts, cowards, bul-
lies, weaklings, ruffians, loafers, thugs, im-
beciles, sneaks, snobs, bigots, misers, de-
faulters, traitors . . ."

"O, my dear!"

"Yes, of course I know some of the
children will come out all right, but we
do have such people as I have mentioned,
and whose fault is it? Every one of them
was once an innocent little child. Kinder-
gartens do much to develop right habits
and attitudes, and we have closed our kin-
dergartens. We shall have to pay the
Piper."

"Won't it be the children who will have
to pay?"

"They will pay, but so shall we. The
years pass quickly. These boys and girls
will soon be grown up, and they will be
either assets or liabilities. We have had
our chance to bring happy influences into
their impressionable, character-forming
days. Now it is lost to us; 'the door in
the mountain-side' has 'shut fast!'"

"The kindergarten movement which
reaches through the later pre-school period
and which proceeds along scientific lines
in the study of child psychology, particu-
larly from the standpoint of organizing the
emotions and instincts of the child, is pre-
pared to make the biggest contribution, in
my judgment, of any of our educational
institutions." — Arnold Bennett Hall,
former President, University of Oregon,
Eugene.

If no kindergarten has been provided for the children of your community, why not work to get one opened? The National Kindergarten Association, 8 West Fortieth Street, New York, will gladly aid you, provided a trained kindergarten is to be in charge. Write for information and advice.

Child: "Daddy, where are the Azores?"
 Father: "I don't know, son. Where did you leave them the last time you had them?"

Children's Corner

By Alliene De Chant Seltzer

My home missionary husband thinks I'm just about the "clipping-est" person they is! But who wouldn't clip such a fine story as this, from the "Bethlehem Globe Times"?

She was still young, and obviously a foreigner. . . . A knitted shawl was thrown around her shoulders and head, and was held tightly at her throat by a clenched fist. . . . She stood before a local welfare worker, asking for aid—ashamed of her plight.

"Me no need," she said in broken English. "My little girl—she need shoes for school. No can go."

After the usual investigation, she was given the shoes. "It's the last pair of second-hand shoes we've got," said the social worker, "you are lucky to get them." The woman left.

Yesterday, two weeks after the above incident was recorded, the woman returned. She placed a pair of new shoes on the desk of Adjutant Clark Little at the Salvation Army.

"Me bring shoes," she said. "Somebody need maybe. My man, he working now."

She left the social worker, proud and happy.

So here's "Mother's Day" greetings to all my boys and girls who admire and are thankful to God for such worthy mothers as "Somebody need maybe."

"Did you ever do any public speaking?" asked the man in the largest rocker.

"Well," replied the chap on the three-legged stool, "I proposed to a girl in the country over a party line."

The Family Altar

By the Rev. Roland L. Rupp

Memory Text: The Kingdom of the world is become the kingdom of our God, and of His Christ: and He shall reign for ever and ever. Revelation 11:15.

Memory Hymn: "Jesus, My Savior, Look On Me" (408).

Theme: The Future of the Kingdom.

Monday: The Parable of the Ten Virgins
 Matthew 25:1-13

Life is a decisive venture. In it right habits count. Right attitudes are an advantage. Character matters. Both faithfulness and unfaithfulness have their own consequences. Life is not an inconsequential, puerile and meaningless gesture. It is pregnant with eventualities of a decisive nature. Into this life Jesus comes with creative values. His gospel presents a high privilege. His Kingdom is the pearl of great price. To disregard Him, to compromise Him, or to take Him lightly is fateful in the extreme. Here the rules of character are inexorable. Each one must achieve it for himself alone by intelligent

obedience to its demands. Parents may be spiritually rich, their children spiritually poor, but no parent—even though heaven or hell are at stake—can transfer his character to his child.

Prayer: Eternal God of all mankind, Thine is the sovereignty and the power. We kneel before Thee in adoration and obedience. Touch us with Thy truth that we may live in the light of Thy spirit. Amen.

Tuesday: Watch!
 Matthew 24:42-51

Yes, watch, indeed! The Kingdom comes only to the expectant soul, only to him who feels life aquiver with the spiritual, the universe pulsating with spiritual power, the atmosphere laden with love, and the world radiant and eloquent with God. God is not far away. God is not asleep. God is not dead. He is eternally active, momentarily near, ceaselessly alert, unimaginably potent. Always His hand is on the controls of the universe. Ever does His eye search human relationships. He waits upon human eventualities. In the fulness of time, even though most of the world be asleep or indifferent, He reveals Himself, or acts, or inspires those who are on the watch for His word. The Kingdom of God is not an ultimate state. It is a present possibility. Perhaps only a cloud is hiding it, or a hand staying it. But only the watchful soul can apprehend it.

Prayer: Father, in Thy spirit we find hope, in Thy will expectancy, in Thy presence power. Play upon the strings of our lives until our souls sing Thy eternal songs. Amen.

Wednesday: Be Ye Ready!
 Luke 12:35-40

Only to them who are ready for the Kingdom will the Kingdom come. Only to those who wait upon God does God appear. The unprepared ear is deaf, the untrained eye blind, and the untaught soul dead to the hidden forces of God. God works through natural ways. He is present in the common events. The daily, the most familiar habits of men are the unwitting expression of His laws. One who has not learned mathematics does not teach mathematics. One who has not been trained in music with infinite pains does not share the stage in the opera. The Kingdom demands equal preparation. Yea, a greater! No one enters it without prayerful cultivation. Faith, devotion, love, in Christlike stature—these admit into the Kingdom. And these are the results of careful preparation.

Prayer: Teach us, O Father, to walk the way of the Spirit. Teach us in that way to recognize the eternal, the divine, the creative. And instruct us to use those forces for our and the world's salvation. Amen.

Thursday: Who May Enter?
 Luke 13:22-30

Man has a part in the coming of the Kingdom, a part in its realization. The Kingdom is more than a gift. If it were only that, it would be worthless. It is a task also. It comes into our possession only when we achieve it. For all of us

God has set a price upon it, the price of effort, of love, of sacrifice. As these are the possession of our hearts, we possess the Kingdom. But no man can see the Kingdom unless it is in him. No man can understand it unless he lives it. No man can enter it unless he has already established it in his life. The Kingdom is not a mansion in the sky. It is not a place on Riverside Drive. It is a way of life. It is the obedience of Jesus to God, the love of Jesus for humanity, the earthly poverty which Jesus chose so that He might accumulate the wealth of heaven. Those who live His life enter the Kingdom.

Prayer: Brood over us, Heavenly Father, until we become aflame with Thy spirit, until we possess Thy power and can wield it in Thy cause. Make us magnetic with the invisible force of the Holy Spirit. Amen.

Friday: The Entrance Supplied
 II Peter: 1:1-11

God has prepared for us the Kingdom since the foundations of the earth. In all creation He has guaranteed the possibility of our entrance. That possibility is the mark of our nature, the dimensions of our faculties, the stature of our character. The soul of man has the rich potentialities of life in the Kingdom of God. The aspirations of men, all through the long flight of the centuries, have been lifting us toward that entrance. The powers of faith, goodwill, and brotherhood, with which God seeks to endue us more and more, would equip us for life in that Kingdom. Truly, God has given to us the Kingdom. To enter it, to possess it, that is our task, our opportunity. That would bring to the Father's heart a greater joy than we have so far brought. For us that would be abundant living.

Prayer: God of the Church, we behold Thy Kingdom from afar. We behold its open gates. Its music of brotherhood sounds upon our ears. Give us, O Father, the courage to climb its steep ascent, the will to conquer the wilderness of selfishness which separates us from those open gates. Amen.

Saturday: A Better World Coming
 II Peter 3:8-14

Of course, a better world is coming. Already it has been born in the soul of many of us. Jesus makes that inevitable. The aspirations of men make that certain. God, through the ages, has been building up spiritual forces which are rapidly accumulating power like swollen rivers. Hosts of us are done with the old order. We have renounced it. It no longer calls us to service. For us it is a dying order, unworthy of any last rites. What if nationalism, militarism and absolutism are in the saddle! What if an atavistic or sadistic savagery has broken out again in the world! These are but among the last paroxysms of the pagan body of this world ere its death occurs. Even now the hand of God is marshaling the disciplined forces of human idealism into a solid phalanx behind the clouds of the prevailing confusion and conflict and disillusionment. That force is getting ready to take command when this pagan reaction has spent itself.

Prayer: God of mankind, our faith is in Thee. But we are infants in the spiritual struggle. Summon us to the command of Jesus, and let us find spiritual maturity in following Him. Amen.

Sunday: Our Heavenly Inheritance
 Revelation 21:1-7

With the Seer of the Apocalypse we "see the new heaven and the new earth," and with him we hear the voice coming from the throne of our hearts, saying: "Lo, God's dwelling place is with men, with men will He dwell; they shall be His people, and God will Himself be with them."

THE PASTOR SAYS:

If the Roman-Jewish-Protestant trio campaigning for better religious understanding and fellowship has the sanction of the Roman Church, then the higher Roman authorities should call the attention of certain of their priests to the matter. Specific reasons will be given on application.

—Now and Then

Such visions of men cannot be endlessly delayed in their realizations. They are changing lives. They are gripping personalities. They are commanding wills. God's purpose is breaking through in areas. He is dwelling in hearts. He is on the throne in some human organizations. He is filling more and more seats in the councils of the mighty. The Kingdom of heaven is advancing. Our God is marching on. And what we do not realize here and now, in this life, that the life beyond will reveal to us—or, possibly, that we will help to realize in the Beyond.

Prayer: We thank Thee, Father Everlasting, for the hope and faith of the Beyond, for the venture which death promises, for the comfort which we find in the hope that full victory will await us on Other Shores. Amen.

A CRY FOR BROTHERHOOD

A Protest Against Hitler's Persecution of the Jews

By Edwin Markham, author of "The Man with the Hoe," "Lincoln, the Man of the People," "The Gallows-Bird," etc.

They came from old night with Asia in their blood,
Out of the mystery before the Flood;
They saw old Egypt join the ruined lands,
The sculptured scarlet East turn to gray sands,
The star of Greece arise and fade to dream,
Rome's wolf draw suck beside the yellow stream,
Then roar on the world with jaws that did not spare,
Then darkly die upon his ancient lair.

Thru all those years this people carried chains;
Had dark Assyrias and darker Spains;
They wore the tribes of sorrow who were fed
From wells of hate and exile's bitter bread.
They built the tombs of Pharaohs in old years,
Mixing the bricks with tears;
They built but had no houses of their own:
Tyre heard their dirge and Babylon their moan.

And now in Germany we see again
The old hard hand laid on these women and men;
And yet this wondrous race has given birth
To genius and a glory on the earth.
Out of this people came
The Book of books and many a glorious name—
Moses, who stood once in the holy place
And gazed upon Jehovah, face to face;
Then standing on the cliffs of Sinai,
He heard the wisdom of the upper sky,
And handed down the Decalogue to be
A law for men on every land and sea.
It was a wisdom-word
That centuries and continents have heard;
And never a man of earth has added to it—
This wonder-wisdom from the Infinite.

And Judah had other sons—Isaiah, he
Whose voice was like the thunder of the sea—
Had David, too, whose heaven-enkindled psalm
Has breathed on earth a high, unworldly calm—
Had also great Maimonides,
Who touched supernal keys,
Who saw the world, God's sweet caress,
Was made for man, and man for happiness.
Then her Spinoza lifted a lighted hand,
Which still is flashing light from land to land,
Behold, the wisdom of her poet sages
Has left eternal glory on the ages.

Yes, from the trembling lips of many a seer
The whole wide world has heard, and still can hear
The Psalms, the Torah, and the Talmud speak

Protection for the plundered and the weak.
Shall not this race whose gifts have been so great
Have some protection from the tooth of hate?
They have not yet their safe place in the sun,
They who knew Egypt, who knew Babylon.

Protest this cruel wrong
In thunders of the sermon and the song.
Let cries go forth in shrill tempestuous note!
As if they rose from Tempest's roaring throat.
Let there be thunders in the world; let be
A protest that will shake the ruler's knee.
Let there be protest till the happy hour
When Justice shall unclthe her arm of power.

Let there be thunders in the world—yes, more;
Let there be Brotherhood on every shore.
Let all men rise into the higher place
Where they can see God's face in every face.

Let there be Brotherhood: let this long cry
Be heard on earth and under every sky!
April 25, 1934

Interviewer: "Do you believe that the younger generation is on the road to perdition?"
Octogenarian: "Yes, sir; I've believed that nigh onto sixty years!"

Puzzle Box

ANSWERS TO — MAKE 7 OUT OF 21, No. 9

- 1. Con—tent—ed
- 2. Be—gin—ning
- 3. As—sort—ment
- 4. Strat—a—gem
- 5. An—i—mate
- 6. In—ten—sive
- 7. Over—turn—ing

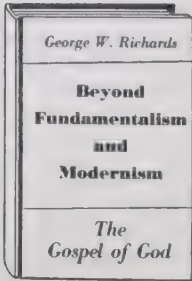
BEHEAD THE MISSING WORDS, No. 33

- 1. First he thought he would send a _____ but later decided to send his (2 off) _____, who sat down by the palace (2 off) _____ and _____ some fruit.
- 2. They asked the magistrate to _____ their fines. Then they heard him _____ some angry words, strike the table with this _____ and declare that _____ was madness.
- 3. He wore a suit of _____ that was stained by some green _____, so he decided to give it to (2 off) _____.
- 4. He refused to accept the _____ paper, because he declared it was a moral _____. Then he dared them to (2 off) _____ him.
- 5. As the _____ lay _____ upon the ground _____ cut a hole in it.
- 6. The races were held at _____. The winning rider was a _____, who, before the race, was lying on his _____.
- 7. In order to _____ his wife, he decided to _____ their Summer cottage and _____ the strain by taking a coast-wise steamer. A. M. S.

UNDERSTANDING FRIENDSHIP

The Settlement helped a negro preacher to fix up an old store where his congregation might assemble. His opening remarks at their first meeting struck a big note: "Brothers an' Sisters: Dis am jes' a simple Church meetin' house. But we never would 'a' had dis if it hadn't 'a' been fur de Settlement, wich is our bes' frien'. But it's ours, an' Ise glad to see you-all heah. I didn't ast de President of de United States to come, fur he wouldn't 'a' come. I didn't ast de Guv'nor of New Yo'k to come, fur he wouldn't 'a' come. But I did ast Jesus to come, an' He's heah."

New Publications



Beyond Fundamentalism and Modernism

The Gospel of God
By Dr. George W. Richards

A vigorous and inspiring call for a return to "The Gospel of God" in place of vague talk about "a cosmic power reinforcing society." There is no compromise here, no "middle of the road" attitude, but a new approach to a subject of tremendous importance. \$2.00

The Tragedy of Ineffective Prayer

The Commonplace Prodigal

By Allan Knight Chalmers

The Tragedy of Ineffective Prayer
"So much of our religious thinking is loosely inclusive. Truth, however, is narrow, and, the nearer we approach to it, definite."
A book on prayer written by a man who is helping perplexed men and women to achieve—or regain—mastery over life. It is honest and practical, for the author first practiced the things he preaches here. \$1.75

The Four Gospels

By Professor C. C. Torrey

A new Translation from original sources based on the Aramaic. \$3.00

Jesus the Unknown

By Dimitri Merejkowski

"It is above history and scholarship—it is at once an inspiration and an act of worship. All lovers of Christ will read it as a kind of radiant liturgy." \$2.75

The New Church and The New Germany

By Charles S. Macfarland

Because both the present German government, and the Churches opened all doors to Dr. Macfarland, he has been able to present in this book a great many illuminating facts never before made public. \$2.25

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BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Sup't.

Mrs. Tillie Reber's Sunday School Class of Hain's Church, Wernersville, presented the play "Deacon Dubbs" to the great enjoyment of all the children on Tuesday evening, May 1.

The choir presented a program of music at Christ Church, Bethlehem, on Sunday evening, Apr. 29.

Two of our girls will graduate from Womelsdorf High School this year. We are planning to have our band again play at the Field Day program at Kutztown this year. Our Band is one of the school bands of Berks County.

Our Band has already scheduled a number of appointments for Saturday picnics. We have found it necessary to disappoint several inquirers, due to the dates being already taken.

A MESSAGE FROM THE PRESIDENT OF THE EASTERN SYNOD

(Continued from Page 2)

This quota for our Synod can be raised and underwritten. It means "a strong pull, a long pull, and a pull all together."

If the final meeting of our General Synod can be thought of as the funeral of that body, why can we not by that time commit to dust and ashes this old debt? Eastern Synod can help 100 per cent if she has the soul to do it. I, for one, believe that she has such a soul. "Dust thou art to dust returnest was not spoken of the soul." Bury the debt by raising the money. The dusty debt must return to the grave, but the spirit must rise in the life of the new Church.

Awake, O Zion. Put on thy strength. Shake thyself from the dust.

I appeal to Pastors, Consistories and Congregations of Synod who believe in the Resurrection. And who doesn't?

Fraternally yours,

Paul Reid Pontius, President.

INDIANAPOLIS CLASSIS

Indianapolis Classis met in Zion's Church of Terre Haute on Apr. 25 and 26, with Rev. J. C. Snyder presiding. A fine spirit of fellowship and co-operation among the delegates prevailed. The parochial reports indicated that the variety of difficulties which must be met in these days are being faced with a splendid confidence and hope.

The opening sermon was preached by Rev. E. C. Jaberg on "The Abiding and Adequate Gospel." At a special evening service Dr. E. G. Homrighausen discussed the moods and social problems of our day, followed by Dr. E. N. Evans, Executive Secretary of the Church Federation of Indianapolis, with a message on the voice of the Church in confused times. The choir of Zion's Church rendered a fine anthem directed by their pastor, Rev. C. E. Kiewit. The Thursday morning Communion service was conducted by Revs. W. H. Knierim, D. F. Ehlman, and Elder J. Schmid.

As delegates to the new General Synod of the Evangelical and Reformed Church, those chosen were Revs. E. G. Homrighausen, W. E. Huckeriede and Elders E. Dirks and George Iske.

Officers of Classis are: President, Rev. E. F. Menger, of Dundas; vice-president, Rev. R. G. Barr, of Poland; corresponding secretary, Dr. E. N. Evans, of Indianapolis; stated clerk, Rev. C. E. Kiewit, of Terre Haute. It was decided that a fall meeting of Classis should be held, the time and place to be decided later.

D. F. Ehlman.

REPORT OF THE PERMANENT COMMISSION ON SOCIAL SERVICE AND RURAL WORK OF THE EASTERN SYNOD

(Continued from Last Week)

The coming of that Kingdom of righteousness and peace is checked and opposed both by reactionaries and radicals.

The former seek the preservation of our present social order, and they denounce, as being "communistic" and "bolshevik" all the sincere efforts of statesmen and Churchmen to transform our civilization peacefully into an order of more justice and greater equality, with the possibility of a better life for all. The latter seek the violent overthrow of our political and social systems, after the manner of Marx and Lenine. Standing at opposite ends of the social scale, the one patrician and the other proletarian, they are kindred in the selfish spirit that animates them, which elevates the interest of a class or group above the common welfare of all classes. And we declare our opposition alike to all reactionary and to all radical movements and measures. But we pledge our sympathy and support to the political and social agencies whose constructive and peaceful efforts seem to us to embody the principles of our Lord, and His Spirit of goodwill to all mankind. And we believe that this is an appointed time to call all men to repentance, both the rich and the poor, and to faith in the gospel of Jesus Christ.

In surveying the social scene, here and abroad, your Committee feels constrained to call special attention to the rising tide of nationalism and to the growing menace of militarism. They are inseparably joined together, the one conditioning and supporting the other. An arrogant and jingoistic nationalism must needs have armies and navies for the achievement of its selfish purposes. And nothing, perhaps, is more alarming, to the friends of international peace and friendship than the intensification of nationalism in many lands. In some instances nationalism has become the religion of the nation. We protest against this abominable idolatry, wherever it lifts its head. And we warn our pastors and people against its specious propaganda in our own land. We remind them that the only Christian nationalism is truly international in its ultimate aims and aspirations. And we extend our profound sympathy, and our sincere congratulations to our fellow-Christians in Germany, for their heroic refusal to make the Church of Christ the subservient tool of the Nazi regime, praying that God may gird them with courage to withstand to the end.

Intimately connected with nationalism is the spirit of militarism, whose tremendous power is making itself felt in every country, including our own. It is high time that we should realize that peace must be bought at a great price. It will never be won by the resolutions of peace-societies. It requires thought and action, struggle and sacrifice. If we really want to save the world from rushing blindly into another war, which is daily becoming more probable, the Churches of Christ must do something to prevent it. They must organize their forces and collectively make war against militarism in all its shapes and forms.

Let it be granted that the ultimate roots of war are the selfish greed of men and nations, which require spiritual remedies. But while we are praying and working and waiting for the time when men shall turn their swords into plowshares, something must be done to stem the tide of militarism that is rushing us irresistibly into another holocaust. Something must be done to mitigate and remove the immediate causes of war. To counteract militarism we must organize the peace-movement by enlisting the support of the masses, by summoning our lay men to reconsider what it means to permeate our civilization with the Spirit of Christ. The masses of the people in every land know the folly and futility of war, and are bitterly opposed to being driven to the slaughter by their blind leaders and rulers. But, in spite of this universal detestation and condemnation of war, we find that throughout the world, our land included, armament programs are being adopted that exceed those of pre-war times. We learn, with

deep concern, that "The Merchants of Death" (the title of a recent book by H. C. Engelbrecht on the Munition Industry) have become so thoroughly internationalized that France ships tanks to Germany, Germany sells arms to Poland, and Poland makes guns for the Soviets. Thus the international munition-maker prepares for peace. There is a growing conviction that the private manufacture for gain of the instruments and implements of war is detrimental to the welfare of mankind, and there is evidence that these makers of the weapons of death are doing their utmost to stir up the international hatreds and rivalries that lead nations into war.

We note with special regret that our own land has projected the largest program of naval expansion in its peace-time history. The passage of the Vinson Naval Bill authorizes the construction of over one hundred war-vessels, involving the expenditure of nearly a billion dollars. We believe that this measure is bound to aggravate a world situation that is already tense and serious. It makes it difficult, if not impossible, to secure a general reduction of armaments by international agreement.

Your Committee respectfully offers the following resolutions for your consideration and adoption:

1. We convey to our President, Franklin D. Roosevelt, our confidence in his Christian statesmanship and leadership, and we pray that he may be enabled to carry his far-seeing plans of recovery and reconstruction to a successful conclusion.

2. We believe that war and Christianity are utterly irreconcilable. As followers of the Prince of Peace, we therefore, declare our opposition to war, to militarism, open and secret, and to the false philosophy of preparedness against war by ever increasing armament. We commend this matter especially to the people of our Churches, men and women, for their earnest consideration. And we call upon our pastors to wage this war against war with courage and consecration.

Bearing on this crucial issue, we submit the following items:

(a) We express our deep regret over the passage of the Vinson Naval Bill, and we respectfully urge our representatives in Congress to oppose the increased naval expenditures which are authorized by the Vinson Bill, but which have not yet been actually voted upon.

(b) We believe that a Federal investigation should be made of the Munitions Industry, with a view to placing the manufacture and sale of war munitions under government ownership and control.

(c) We urge our government to initiate and sponsor a policy of placing an embargo upon the shipment of arms and the granting of credits to nations that resort to war in violation of their peace pledges, or that launch a program of military aggression.

(d) More than eleven years have elapsed since American adhesion to the World Court was first urged upon the Senate. Every President and every Secretary of State since 1923 has asked favorable action is still delay. And thus we weaken the cause of International Justice, instead of supporting it.

Similarly, our persistent refusal to join the League of Nations weakens the cause of International peace and goodwill. We express the conviction, therefore, that our country should join the World Court and become a full member of the League of Nations. And we suggest that we ask our representatives in the Senate to advocate and support these measures.

(e) We again register our protest against compulsory military training in our schools and colleges. The Attorney General of the United States has ruled that even in the case of land-grant colleges it is required only that military training be offered, and not that students be required to take military drill. In the light of this fact we respectfully urge that the colleges and universities in question

refrain from penalizing students having conscientious objections to military drill.

(f) There is an ever growing number of conscientious objectors to war, many of them in our higher institutions of learning. For conscience's sake, they are constrained to take the solemn pledge never again, under any circumstances, to sanc-

tion or support war. And recently, Dr. Albert W. Beaven, the President of the Federal Council, has declared that "the religious conscientious objector is fighting for all of us the battle for the common good." They are willing, he added, "to be martyrs in defense of their conscience."

(To Be Concluded Next Week)

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Whitsunday, May 20, 1934

The Gift of the Holy Spirit Acts 2:1-16

Golden Text: Not by might, nor by power, but by My Spirit, saith Jehovah of Hosts. Zechariah 4:6.

Lesson Outline: 1. The Gift of Power. 2. The Source of Power. 3. The Effect of Power.

Pentecost, or Whitsunday, is one of the great festivals of the Church, commemorating its birthday. Therefore, we substitute this Pentecostal lesson, The Gift of the Holy Spirit, for the one provided in the International Series.

I. **The Gift of Power.** Just before His ascension the disciples asked Jesus, "Dost Thou at this time restore the Kingdom to Israel?" They sought knowledge, but even the Master could not give them the information they so eagerly sought. He replied, "It is not for you to know times or seasons, which the Father has set within His own authority."

But Jesus did something far better and greater for His disciples than they had asked. He gave them a great promise. "Ye shall receive power when the Holy Spirit is come upon you." That was more than they had asked. And it was something they needed far more than knowledge, though they knew it not. On the day of Pentecost, the promise of Christ was fulfilled. The disciples were endued with power from on high. It was a new kind of power these men received, when the Spirit of God took possession of their hearts and minds. We call it "Spiritual power."

Now there are many kinds of power in this world of ours. Mankind was by no means powerless before the day of Pentecost. It was not an impotent world that Jesus came to save. On the contrary, its powers were vast and varied, and it had achieved many triumphs.

The Greeks, for example, were a great people. They had been thinkers and artists for centuries. They had produced a noble language, a great literature, a profound philosophy, and an immortal art. And in the time of Christ, their intellectual power was acknowledged throughout the civilized world. All that the mind and skill of man can do, these Greeks had done. By the power of the mind they had found treasures of truth, for the enrichment of mankind. Even today they are our teachers, and, in some things, our masters.

The Romans, too, were a powerful nation. They had established an empire that extended to the ends of the earth. Under their firm rule, law and order prevailed. It was a proud boast, and a much coveted boon, to be a Roman citizen. Since then other, and greater, empires have been founded, but none, perhaps, that excelled ancient Rome in material strength. The Romans lacked the intellectual power that lifted the small city-republics of Greece into greatness, but they possessed a ma-

terial and military power that shaped the destiny of mankind.

Even spiritual power was not wholly unknown before Pentecost. Certainly, the Jews understood and possessed it in some measure. That, indeed, was their peculiar glory and greatness as a nation. They lacked the kind of power that marked "the glory that was Greece and the grandeur that was Rome." They produced neither philosophers like Plato, nor conquerors like Caesar. But they had a galaxy of marvelous prophets, filled with spiritual power. There is scarcely a chapter in the Old Testament that does not mention the Holy Spirit of God. Many wonderful works were attributed to that spirit of power, dwelling in men. "Take not Thy Holy Spirit from me," was the fervent prayer of many a Hebrew saint, in the ages before Christ. Significantly, it is Zechariah who promises the Golden Text for this Pentecostal lesson.

Nevertheless, a new era dates from Pentecost, when certain men were "filled with the Holy Spirit." The power they received was truly new. It had nothing whatsoever in common with the power of Greece and Rome. It did not add one iota to the intellectual or material strength of those who were endued with it. They remained the illiterate and poor disciples of Jesus. But they were filled with a spiritual might that amazed men (Acts 4:13-15).

That power from on high made them sons of God and brothers of men, conquerors of sin and death. It transformed their lives, and it transfigured their graves. It gave them victories that no other power known to men had been able to win. The philosophers of Greece and the armies of Rome did great things, but they left the world impotent against sin and death. These greatest enemies of man they knew not how to curb or conquer. But here was a little group of men who received a gift from heaven that made them strong and wise and rich beyond compare.

The world still needs that gift above all others. Like the disciples of old, we, too, ask for knowledge, and for many things besides, when our supreme need is of power from on high. Even in our religion we seem to prefer knowledge to power. And, like that world of old, we are full of vast and varied power. We have mental and material power, laws and learning, commerce and industry. Even the stupendous energies of nature we have brought under our control and direction.

And yet, though throbbing with power, ours is an impotent world. It is full of sin and misery, of war and strife, of hate and greed. We do not know how to conquer sin and selfishness. We do not know how to live together in love, in friendly co-operation. We can conquer nature, but we cannot subdue ourselves. We, too, need that power from on high, which transformed men like us into new creatures.

II. **The Source of Power.** Whence, then, did this power come? How was it bestowed upon men, and received by them? Such questions we must needs raise, and consider. But they cannot be answered in a didactic manner.

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You cannot reduce this power from on high to a formula, as in chemistry. You cannot define it in a creed. We can tell men how to acquire mental power. They must study and learn, read and meditate. They must attend schools, where our intellect is aroused, stimulated, and strengthened. So, also, it is with material power. In order to acquire it, we must work, save, invest. Its symbol is money, and money is the fruit of labor. Even moral power may be gained by self-discipline. But what is spiritual power? Whence does it come, and how may we acquire it?

The difficulty of such questions appears clearly when we examine our lesson, the story of Pentecost. Those spirit-filled men do not even try to answer our questions. They report a great experience, but they do not attempt to define or explain what took place. They merely describe it; and they describe it in glowing pictures, not in didactic phrases. It was like the rushing of a mighty wind, and like cloven tongues of fire—as invisible as the wind, and as dynamic as fire.

Thus, what we find in the pentecostal narrative is the pictorial account of a great experience, as indubitable as it was inexplicable. The great promise of Jesus had been fulfilled. They had waited for its fulfilment, in prayer and fellowship. And now the Spirit of God filled them with His presence and power.

That is all we can, and all we need, say about it. The source of that power from on high is the God and Father of Christ. It is bestowed upon all who commune with Him, in penitent faith.

What happened at Pentecost is not a singular experience granted only to the early disciples. It is the first specimen of an experience that has been repeated again and again. Indeed, it must be shared, in some measure, by all the followers of Christ in every age, for it is the typical Christian experience of God, as the indwelling Spirit, who guides and controls and empowers those who live in filial communion with Him.

It is always a personal experience, re-

sulting in spiritual enrichment. It has suggestive analogies in many human relationships, where our spirits meet and mingle for our mutual joy and strength. But far deeper and richer than that is a man's personal fellowship with God. In many ways our lives are made rich and strong by our intercourse with parents, friends, and teachers. But only our personal fellowship with God, in prayer, worship, and meditation, in walking and working with Jesus, will give us the power from on high that conquers sin and death.

As schools exist to impart mental power, so Churches are maintained to awaken and quicken our spiritual power. But there is only one way in which they can do that. Through the preaching of the gospel, they must lead men to their Father, in penitence and faith. Spiritual power is not conveyed through sacramental channels. No ecclesiastical machinery of any kind can bestow it upon men. They receive it freely from God Himself, when they obey the gracious summons of the gospel of Jesus Christ, and abide in His communion of the saints.

III. The Effect of Power. Though mysterious in its bestowment, this pentecostal power is manifest in its effect. That is true of all power. In the last analysis, all power is mysterious in its nature. Who can explain the power of the human mind? Who understands electricity or the radio? No one knows what power is, but we all know what it can do. All about us we see the mighty works of the mysterious power lodged in mind and matter.

Even so it is with the power of the Holy Spirit. Men saw the effect of it. "They were all amazed, and marvelled." They cried out, "What meaneth this?" That same question will be raised today, when men see the fruit of the Spirit in our daily lives. And the fruit of the Spirit is a man like Peter, a transformed man with a message of salvation and with a ministry of love.

Men may scoff at our sermons on pentecostal power, and at our theories about the Holy Spirit. They may laugh at the curious practices of fanatics, who claim to possess even a "second gift" of the Spirit, which makes them sinless. But they will marvel, and inquire, when they see the demonstration of spiritual power in the daily lives of those who profess to have been endued with power from on high. That, after all, is the one irrefutable argument for the reality of the Spirit of God, for His presence and power in this world.

On the day of Pentecost men were pricked in their heart. They said, "Brethren, what are we to do?" when Peter, in the power of the Spirit, bore noble witness to Jesus Christ. Similar things have happened through the ages. They will happen today when the power of God's Spirit makes us loyal and faithful witnesses of our Master.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

May 20th—What Is Right and What Is Wrong with Modern Youth? 2 Tim. 3:1-5, 14-17.

Much has been spoken and written about the youth of today. The estimate placed upon modern youth is by no means unanimous. There are those who have nothing but praise, while others have nought but blame. As usual, the truth lies somewhere between the two extremes. There is much that can be said in favor of the young people of today, and there is a lot that can be said against them. It depends somewhat on who speaks. Old folks generally do not see much promise in youth. They have forgotten that they themselves were once young and were themselves the objects of criticism by their seniors. But modern youth is very much different from the youth of yesterday. They are living in a new world, they face different conditions, they have other

problems from the youth of a generation or more ago. This is the age of the automobile, of the radio, of the flying machine; it is the age of the city, of the movie, of the newspaper, of the magazine; it is the age of leisure, of pleasure, of dancing and jazz. The young people of today live in a different world, with different moral codes and ethical standards. What was taboo a generation ago is tolerated today. All this must be taken into consideration if we would arrive at a proper estimate of modern youth. They are the creatures of their environment, and very often the folks who censure youth are themselves responsible for present day conditions.

What is right in modern youth? Job exclaimed: "On my right hand the youth rise up." They are physically, mentally and morally the best generation ever. Never have we had finer specimens of physical manhood and womanhood than we find among our young people. They are better educated, know more than their ancestors did when they were young. They know more about what's going on in the world; more young people are going through colleges and universities today than ever before. They have a wider outlook on life. At least they are not any worse than their forbears were. They are perhaps more open, more frank, more outspoken; they have courage, bravery; they hate sham and hypocrisy. Their great love for athletics has developed in them certain fine qualities of manhood and strength of character. We respect the youth for their vision, their valor, their vim. They have the spirit of adventure; they are daring. The world has always gone forward upon the shoulders of youth. There have always been "youth movements" and these have generally expressed the finest and best in every generation.

What is wrong with modern youth? It is useless to suppose that the youth of today have no faults and no failings. They are far from reaching the ideal. Many of the young people of today are giddy and frivolous. They live in a maze of pleasure, a round of merriment. They turn night into day and day into night. They are too free with money. They spend lavishly and extravagantly for mere trifles. They have strange views about the real and eternal values of life. Their ideals, too, frequently are found in temporal and fleeting things of life. "A flask, a flapper and a flivver" are the chief desires of many a youth today. The young people do not seem to take their religion as seriously as some of the older generation did. Many of them hold peculiar views of the Church and of the Christian religion. They have not been trained to support the Church in proportion to what they spend for themselves. They have assumed wrong attitudes to their superiors and have spurned authority and refuse to be dictated to. They insist on self-expression, which is proper, provided one has a real self to express.

In spite, however, of all that may be held against the youth of today, they merit our love and respect. Jesus looked on a young man and loved him. He called young men into His fellowship and service, and He Himself was a young man when He laid down His life for the world. From this ideal young man, the youth of today must take their standards of life; to Him they must devote their young buoyant lives, and thus will they fill the place that God intended they should occupy. "Instead of thy fathers shall be thy children whom I shall make princes in the land." Blessings upon our young people today—they are the future leaders in the onward march of the world's progress.

NOTES FROM CATAWBA COLLEGE

Physical Education, including athletics, at Catawba, is undergoing fundamental changes. Mr. Gordon Kirkland has been

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elected director of this department, and he will be the head coach of all athletics for boys. He will be a full member of the faculty. Mr. James Whitener will continue as assistant coach for boys, and Miss Batte will have full charge of the girls' athletics. She will also be a regular member of the faculty, holding the rank of professor. There will be no grants to students for athletic ability alone, but students having such ability may receive grants on the same basis as that on which all student aid is given, that is, on the basis of character, scholarship, future promise, and financial need. All moneys for the support of athletics shall be paid into the College treasury, and all bills shall be paid by the College. The management of inter-collegiate athletics shall be vested in an Athletic Council composed of two trustees, two alumni, three members of the faculty, and two students.

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"The Mikado", by Gilbert and Sullivan, was given four times in and about Salisbury by the students of the College. This was the biggest production of the season, and it was exceptionally well received.

On Mar. 16, Prof. Arthur Rich, head of the department of music, was the guest artist of the Charlotte Symphony Orchestra. The principal number played by Prof. Rich was Tchaikowsky's "Concerto in B Flat Minor".

Mrs. Yvonne Johnsen, of the Carl Schurz Foundation, exhibited some 125 German paintings of all kinds. The Schiller Verein of the College sponsored this excellent art exhibit. The object was to create a greater interest in German art and culture.

Miss Ella Mae Daniel, a senior of this year, was the winner in the annual one-act play contest held by the Blue Masque. The title of the play is "After Today". Miss Daniel's play of 1932, "A Woman's Way", was recently produced at the State-wide tournament between senior colleges, at the University of North Carolina. Miss Daniel was awarded first prize in this contest.

The Catawba College Glee Club, under the direction of Prof. Arthur Rich, has just now returned from a tour through three states, Virginia, Maryland, and Pennsylvania. The club consists of some 50 members. Programs were rendered at Woodstock, Va., Hagerstown, Md., Greencastle, Pa., Hanover, Pa., a radio broadcast at York, Pa., and a special program at Wernersville, Pa., at the session of the Eastern Synod of the Reformed Church. The numbers that were presented consisted of sacred compositions by Bach, Handel, Mendelssohn, Mozart, Franck, and some Russian composers.

Quite a number of seniors and recent graduates of Catawba have been awarded fellowships, assistantships, or scholarships at various graduate schools: Kenneth Goodson and George Morris Taylor, at Duke University; Dick Kraft, at Temple University; Carl Hammer, at the University of North Carolina; Richard Faust, at the University of Pennsylvania; Bill Smith will continue his work in the Physics Department of North Carolina, where he holds an assistantship.

The season of graduating recitals is in full swing at Catawba. The first one was given by Miss Helen Wall, a young musician of exceptional ability. Her playing shows the skill of a professional and the soul of an amateur. Difficult numbers from Schumann, Liszt and contemporary composers were on the program. The recital hall was crowded to the outside entrance.

—Allen K. Faust

COME, HOLY SPIRIT

We quote herewith the fine appreciation of the sermons by Barth, recently translated by three of our well-known ministers, given in that authoritative literary supplement, "The New York Times Book Review":

Come Holy Spirit. By Karl Barth, with Eduard Thurneysen, Co-Author. Introduction by Joseph Fort Newton. Translated by George W. Richards, Elmer G. Homrighausen and Karl J. Ernst. 287 pp. New York: Round Table Press, Inc. \$2.

No one could guess, merely from the perusal of this book, that it comes from one of the most learned of contemporary theologians. Few would connect it with the Karl Barth whose name has recently been prominent in dispatches from Germany as that of a determined opponent of Herr Hitler. Fewer still, perhaps, among American readers, are prepared for so powerful an outburst of Christian piety from the Germany of our day.

Professor Barth lays his learning aside in these 25 sermons, and he makes no specific reference to the trials by fire through which his country is passing, but he speaks with an almost desperate earnestness of the religious hope which, as

he says, can come in its fullness only when every earthly hope has been stripped away. There is no hint here of the Gott of the old war-lords, or of the Teutonic pantheon which their successors are said to wish to substitute, but yet the book is intensely German and one can easily see why it has already run through four editions at home. It gives at times almost an appalling sense of the agony suffered by the nobler minds and spirits of Germany for these 20 years.

It is a cry from the depths, where a profound despair regarding the things of this world is sometimes turned into a great hope regarding things of the spirit. And this, indeed, is its main message, that "affliction worketh glory." Reading these sermons in America, where the disintegration and disillusionment of our day has gone hardly one-tenth as far as it has in Germany, one can hardly fail to ask whether there is not something prophetic in them, some hint of a not-distant future through which we, too, must pass.

These sermons are not intended to be comforting. They were not addressed to prosperous and genteel audiences at ease in Zion. They are harsh and arousing, rather, and they have the courage only of despair. The short, bare sentences, addressed to simple and direct minds, sweep the reader past all theological doubts. They have the wisdom that comes of a temporal defeat, and their view of human life is essentially tragic.

This book, therefore, is not for sentimental pietists. It is terribly, almost brutally in earnest. It holds, with Spengler, that our world is spinning down the straight road to ruin; but it also teaches that beyond the wreck of nearly all we have toiled for, and partly because of that wreck, there will come a new insight, a new vision of reality, a new awareness of God.

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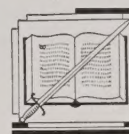
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NEWS OF THE WEEK

Mrs. Henry W. Elson

Dr. Abraham Flexner, director of the Institute for Advanced Study at Princeton, has announced that an anonymous gift of \$1,000,000 has been received by the institute to facilitate the organization of the school of economics and politics. This will be added to the initial endowment of \$5,000,000.

Reversing an old custom, 122 foreigners, mostly Europeans of various nationalities and walks of life, arrived in New York Apr. 24 on the first tourist "depressed-dollar" excursion to this country. The excursion cost them \$144 each, and their stay was 5 days.

Dr. Le Baron Russell Briggs, former dean of Harvard and former president of Radcliffe College; died at Milwaukee, Wis., Apr. 24. He was 78.

The Senate and House conferees agreed Apr. 25 on provisions of the 1934 tax bill. In its final form the measure would add at least \$417,000,000 to the income of the Federal Government.

As a result of the quality shown in the exhibit in Washington of the work of artists employed by the Public Works Administration, President Roosevelt and his building advisers are considering retaining some of the artists to decorate public buildings.

Miss Laura Ingalls, woman flier, landed at Floyd Bennett Field, N. Y., Apr. 25, completing the first solo flight around South America. Miss Ingalls was also the first person to pilot a land plane over the route of more than 16,000 miles which she followed. At her landing in New York

she was greeted by consuls of 5 of the 23 South American nations.

Senator Guglielmo Marconi celebrated his 60th birthday Apr. 25 at work and receiving the good wishes and plaudits of the world, at his home in Rome.

A compromise agreement Apr. 26 ending the wage negotiations of the last 2 months of the railways restored the 10% pay cut of railroad workers. The arrangement affects 1,000,000 railway employees. The workers will get 2½ per cent more on July 1, 2½ per cent on Jan. 1 and the last 5 on Apr. 1. This agreement is hailed by President Roosevelt and Joseph B. Eastman, railroad co-ordinator, as a wise solution of a troublesome controversy in the interest of national recovery.

Substantial gains were shown in receipts from most internal revenue taxes for March and for the July 1, 1933-Mar. 31, 1934, period, as compared with the period in the year before, according to figures made public by the Treasury Department Apr. 26. The increases indicated both a general improvement in business and more rigid application of the various taxes.

United States Ambassador Alexander W. Weddell and 9 other American diplomatic representatives signed the Argentine anti-war pact in a ceremony at Buenos Aires, Apr. 26.

The United States rose from 8th to 4th position on the list of Argentina's best customers on her export list.

Unless there is a large sustained improvement in advertising volume, many daily newspapers throughout the country are threatened with extinction because of increased labor costs under the NRA News-

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paper Code, according to a report made Apr. 26 to the annual convention of the American Publishers' Association in New York City by its special standing committee on labor problems.

Dedication ceremonies were held Apr. 26 at La Turbie on the site of the great monument of the Roman Emperor Augustus, called the Trophy of the Alps. The generosity of Edward Tuck, an American, made possible the partial restoration of the trophy. High officials of the French Government and many classical scholars were present. The Alpine Trophy is considered the greatest Roman monument in France.

A jury in the District of Columbia Supreme Court Apr. 27 found Bishop James Cannon, Jr., and Ada L. Burroughs, his secretary, innocent of any attempt to conceal campaign contributions in 1928.

The Foreign Office at Tokyo sent to the United States and British Embassies Apr. 28 written copies assuring on rights in China and pledging adherence to the open door. Among the statements is "Japan has no wish to infringe on the independence, interests or prosperity of China. As regards Manchukuo, we ask the other powers to recognize the fair and free actions of that country. Neither in Manchukuo nor in China have we any territorial ambitions."

The American Federation of Labor reported Apr. 27 that during March 500,000 men and women returned to work in industry and agriculture and that the total number out of work decreased from 11,467,000 in February to 10,905,000.

Charles Francis Nesbit, 66, credited with being the man who conceived the idea of having insurance carried on the lives of the United States soldiers and sailors in the World War, died at his home in Washington, Apr. 26.

King Victor Emmanuel opened the 29th session of the Italian Parliament Apr. 28. He outlined a program of constitutional reforms aiming to render the machinery of government better fitted to carry out the duties imposed on it by the trend of present-day civilization.

There were 8,021,000 unemployed workers in the country in March, representing a decline of 589,000 from the figure for February and a decline of 5,182,000, or 39.2 per cent, from Mar., 1933, when unemployment was at its peak, it is estimated by the National Industrial Conference Board. Workers employed through the PWA are counted as employed in the estimate.

An international 5-year plan for the regulation and control of rubber exports, which will affect prices of tires and other rubber goods, has been signed by nearly every country, concerned in rubber production, in London, Apr. 29.

Henry L. Stimson, former Secretary of State in the Hoover Cabinet, Apr. 29 urged Congress to give to President Roosevelt the authority over tariffs requested by the Administration as necessary to effect reciprocal trade arrangements with foreign countries by executive action.

Brotherhood Day, sponsored by the National Conference of Jews and Christians, was observed Apr. 29 throughout the nation at services in Churches, synagogues and schools, and at civic meetings where representatives of different creeds and races spoke of the necessity of making America safe for differences.

Dr. William H. Welch, 84, dean of scientific American medicine, died at Baltimore Apr. 30.

Major Gen. Hugh L. Scott, retired, noted Indian fighter and former chief of staff of the army, died in Washington Apr. 30, aged 80.

A \$2,000,000,000 fund to be used if necessary to protect the value of the dollar abroad was established on the books of the Treasury Apr. 30.

The State Department through its Ambassador, Joseph C. Grew, in Tokyo, tells Japan she can't override treaties in China.

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Thus the United States has aligned herself with Great Britain in a strong declaration for observance of international rights and obligations in China.

William Green, president of the American Federation of Labor, has requested President Roosevelt to push through Congress legislation making 30 hours the standard work week for all industries.

GOOD NEWS

There is cause for real encouragement in the receipts of our Board on their Apportionments for April. Every Board has received more than in April of last year. This will bring cheer to many servants of the Church. All four Boards are now ahead in their receipts over the first 4

months of last year. The amounts for each Board are:

Board	Jan.-March	April
Home Missions.....	\$30,375.21	\$12,149.14
Foreign Missions....	30,109.40	13,888.46
Ministerial Relief....	7,444.71	3,435.82
Christian Education..	3,482.64	1,770.55
Totals —Home Missions, \$42,524.35; Foreign Missions, \$43,997.86; Ministerial Relief, \$10,880.53; Christian Education, \$5,253.19.		

The Committee of Eight—representing each Board and the Executive Committee of the General Synod—at a recent meeting voted to request every congregation to make an earnest effort to pay one-half of this year's Apportionment before our union with the Evangelical Synod in June. If that is done, it will be easier for hundreds of our congregations to raise the balance, and pay their Apportionment in full, by the end of the year.

William E. Lampe, Secretary

BOOK REVIEWS

Contemporary Religious Thinking, edited by Robert Wyckoff Searle, D.D., and Frederick A. Bowers, D.D., Falcon Press, New York, 1933.

This volume contains, as its sub-title indicates, "Seventeen Sermons on the Church's Responsibilities in the Period Just Ahead." The 17 contributors include several of the best known preachers in America. The foreword is by Dr. Searle. While there is no connection between the sermons, each one being complete in itself, the book does show a certain continuity even though the sermons are arranged in the alphabetical order of the contributors, from Bowie to Van Arsdale, the continuity, or should one say unity, is achieved through the single emphasis and purpose of the sermons.

The book is not one for the flippant-minded person. If one's mental machinery is geared only to superficial thinking and easy ways out of current difficulties, he will not find these sermons interesting reading. On the other hand, if one is looking for inspiration, help and comfort of the type which is the result of intellectual stimulus, he will find it here. The book is recommended to such readers, both clerical and lay.

It is difficult to pick out any one sermon and say that it is the best, but this reviewer found "You At Your Best" by Paul Seherer and "Life's Schooling" by Elias Brown Van Arsdale most rewarding and helpful.

—Melville Hugh Way.

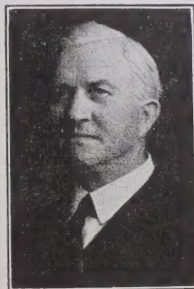
OBITUARY

THE REV. FREDERICK WILLIAM SCHACHT

The Rev. Frederick William Schacht was born in Prussia, Germany, on Feb. 16, 1868, where he received his early education in the public schools, and was baptized and confirmed in the Evangelical Church of Prussia (Reformed and Lutheran). In 1881, at the age of 13, he came with his parents to America and settled at Plymouth, Pa. His parents being poor, he secured work in the coal mines near Wilkes-Barre, Pa. However, this life did not appeal to him so he attended night school, later accepting a position in the general merchandise business, which he followed for some years. He was interested in the Church he loved, acting as superintendent for 10 years, also holding the office of deacon and elder. On his removal to Wilkes-Barre, he became active in the Sunday School and Consistory of First Church. During a period of time when St. Luke's Church was vacant, Mr. Schacht acted as

superintendent in the Sunday School, also supplying the pulpit for a time. He took a course in the Moody Bible Institute, and in 1922 was licensed by Wyoming Classis to preach the gospel, shortly after accepting a call from the Overton Charge, which he served for two years. He also held pastorates in the Glade Charge, Somerset Classis, and since July 1, 1928, has served the Sugar Creek Charge, Pittsburgh Synod, always known as an earnest and devoted minister of the Gospel.

Rev. Mr. Schacht died suddenly from a heart attack on April 16, 1934, while working in his garden. He had delivered



The Rev. Frederick William Schacht

the sermons and attended a funeral on Sunday, and on Monday seemed in his usual health. However, when he failed to appear about six o'clock, his son, Walter, went in search of him and found him lying on the ground dead. He is survived by his widow, Mrs. Edith M. Schacht, daughter of the late Rev. C. W. E. Siegel; 2 daughters, Mrs. Ruth Streby, Chicora, and Mrs. Paul Hoffman, Butler; 2 sons, Robert, Towanda, and Walter, at home; and 2 grandchildren.

Funeral services were held on April 19, with Rev. Frank Hiack, of Bethany Church, Butler, in charge. A preliminary service was held at the parsonage at 1.30 P. M., by the Rev. Ralph Johnson, of Chicora, Pa., assisted by the Rev. F. H. Daubenspeck, president of the Bear Creek Ministerial Association. This was followed by a public service in St. Paul's Church, at 2.30 P. M., which was filled to capacity. Participating in the services were Revs. John F. Bair, J. H. String, D.D., Milton A. May, G. A. Teske, C. L. Noss, H. T. Goodling, F. H. Daubenspeck, and Frank Hiack. The sermon was delivered by Rev. R. Vincent Hartman, pastor at New Kensington. The committal service in the Churchyard was in charge of the Rev. John A. Borger, B.D., president of Allegheny Classis, and the stated clerk, Rev. D. J. Wolf. Members of the Bear Creek Ministerium in attendance were Revs. H. W. Stroble, Frank Frampton, C. L. Downs and Rev. Mr. Lowell; also Rev. Walter Kennedy and Rev. Mr. Sherard, neighboring ministers. Members of the joint consistory of both St. Paul's and Trinity Church, Brady's Bend, acted as pallbearers.

MRS. HERMAN J. RIFE

Mrs. Sara Ellen Deardorff Rife, wife of Elder Herman J. Rife, an active member of Trinity Reformed Church, Cashtown, Pa., suddenly passed away at her home on the evening of Mar. 19, 1934. Mrs. Rife was present at Church on Sunday evening; worked all day at her home on Monday until 5 o'clock, when she was suddenly taken ill and died a few hours later. She is survived by her husband, Elder Herman J. Rife, Orrtanna, Pa., and the following children: Mrs. Mary E. Maxwell, 422 Nevin St., Lancaster, Pa.; J. Harold Rife, C. C. C. Camp, No. 89, Conrad, Pa.; Sara E. Rife, Orrtanna, Pa.; Isabella M. Rife, 1909 Pacific Ave., Atlantic City, N. J.; John D. Rife, Orrtanna, Pa.; and C. William Rife, Orrtanna, Pa. She is also survived by her mother, Mrs. Jacob F. Deardorff, Gettysburg, Pa., R. R. No. 10, and by 8 sisters and 4 brothers.

Mrs. Rife was the daughter of Jacob F. and Eliza L. Deardorff, and was born

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near Gettysburg, Pa., Nov. 23, 1877. She received her elementary education in the Adams County public schools; was graduated from Shippensburg State Normal School in 1899, and taught in the Adams County public schools for 8 years before her marriage. On Mar. 28, 1905, she was married to Herman J. Rife. She and her husband moved to the Rife homestead, and since that time have been engaged in farming. Mrs. Rife was baptized and confirmed in Flohr's Lutheran Church, but after her marriage joined with her husband and became an active member of Trinity Reformed Church, Cashtown, Pa. They were among the faithful who did not fail to worship God in the sanctuary on the Sabbath. Mrs. Rife has taught a Sunday School class for many years; was active in the Ladies' Aid Society (president for a term), and was a reader of the "Reformed Church Messenger."

Mrs. Rife was a kind wife and a loving mother who worked faithfully, unselfishly and religiously for her family, Church, and community. Her world is better that she has lived. Her life ought to be an inspiration to those who knew her also to follow Jesus Christ as their Master. She is gone but her spirit is ever with her friends.

Funeral services were held on Mar. 22, 10.30 A. M., from the home and the Church, in charge of her pastor, Rev. G. H. Koons, assisted by Revs. Philip Bomer, of Emmitsburg, Md., and R. W. Limbert, Dover, Pa. Interment was made in the Flohr's Church Cemetery, near McKnightstown, Pa. "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."

—G. H. K.

MRS. BERTHA MOYER LANDIS

Mrs. Bertha Moyer Landis, wife of the Rev. Jacob B. Landis, pastor of St. James' Church, West Reading, Pa., and daughter of the late John H. and Annie Hershey Moyer, was born near Hershey, Pa., July 14, 1886. After graduating from the public schools of the community and Hood College, Frederick, Md., she accepted a position to teach in the George Junior Republic of New York, and while teaching there pursued a special course in vocal music at Ithaca Conservatory, New York. She later accepted a position to teach in the Hershey High School and became active in the affairs of Salem Church, Campbelltown, where she was a member from her earliest youth, as well as a member of the Board of the Y. W. C. A. of Hershey.

In June, 1918, she was married to Rev. Jacob B. Landis and for 11 years ably assisted her husband in the first pastoral charge he served in Fleetwood, having been teacher of the Bible Class of young ladies and active in the Ladies' Aid Society. When later the family moved to West Reading, where her husband is the pastor of St. James' Church, Mrs. Landis continued her activity in Church work as

colaborer with her husband in bringing comfort and loving ministration to many souls, besides giving her two children the example of beautiful motherhood. She was a member of the Reading Woman's Club and President of the Woman's Missionary Society of Reading Classis, and served several years as the head of the Berks County Branch of the Hood Alumnae Association. Mrs. Landis entered into rest on Sunday, Mar. 18, aged 47 years, 8 months, and 4 days. Because of her winsome personality, her contribution to Church and social life in the community, her service and affection to Church and School, the consistory of St. James' Church adopted a memorial resolution in tribute of the loving service rendered by Mrs. Landis.

The funeral service was held Thursday afternoon, Mar. 22, in St. James' Church, preceded by a brief service from her late residence. Dr. Chas. E. Roth, of St. Andrew's Church, Reading, officiated, and was assisted by Rev. Ralph L. Folk, of Schwartzwald, and Dr. Joseph H. Apple, President of Hood College, who paid high tribute to Mrs. Landis. The body was laid to rest in the beautiful "God's Acre" of Erbs Mennonite meeting house near Lititz, Pa., on Mar. 22. She is survived by her husband and two children, Robert and Ruth. One infant daughter, Anna Margaret, preceded her into eternity. One brother, John Moyer, of Hershey, Pa., also survives. —R.

ELDER ADAM F. KLINGLER

Elder Adam F. Klingler was the fourth born child of George and Emiline Klingler, born near Somerset, Ohio, Feb. 18, 1847. He departed for the mansion prepared for him on April 18, 1934, at the age of 87 years, 1 month, and 18 days. After his marriage to Miss Charlotte Fisher, he moved to Hardin County; then in 1879 to Paulding County, where as a pioneer he became a leader in school, civic, and Church work. He was the prime mover in the organization of St. Paul's Church in Paulding County, and served as an Elder for some 20 years. He has been a continuous subscriber to the Church paper for 50 years. Always he remained faithful to the Reformed Church excepting when he resided at South Whitley, Indiana, where he became active in the Methodist Episcopal Church. Later he moved back to Somerset, Ohio, where he passed his latter days in happiness and peace, until his wife passed away on Feb. 1 last, when he no longer had any desire to live.

He leaves two sons, Samuel O. Klingler, of Pittsburgh, Pa., and Martin E. Klingler, of Garrett, Ind.; a daughter, Mrs. Arwilda Dreiblebies, widow of the late Rev. Mr. Dreiblebies, of our Church. His life was that of a devout Christian. In view of this fact, and the long span of life that he had lived, his children testify to the fact that his death seems really the harvest of a bountiful life rather than a time of mourning. —F. R. J.

ELDER JOHN H. HAWK

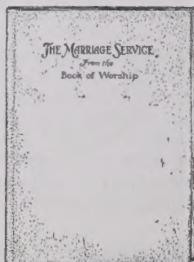
St. Paul's, Lemasters, Pa., lost its oldest member in the passing of Elder John H. Hawk at his home in Lemasters at noon, April 9, aged 85 years, 6 mos. and 16 days. Only ten days earlier he returned from Sebring, Florida, where he spent a most enjoyable winter, as evidenced by his conversation. He accompanied his daughter, Mrs. Frank Zimmerman. He was of exceptional good health, apart from a very recent heart ailment, and active until the time of his sudden departure, so that his passing despite his years came as a shock to family and friends.

Mr. Hawk was born Sept. 23, 1848, on the Hawk homestead near Williamson and united with Trinity congregation of St. Thomas in his early life. He was united in marriage to Ida B. Brewer, Oct. 17, 1876, by the Rev. Mr. Brown, of Mercers-

burg. The two daughters of this union, whom he leaves, are Mrs. Frank Zimmerman and Mrs. Percy Smith, both of Lemasters; also 1 grandchild, Miss Rachael Smith, a student at Catawba College. Mrs. Hawk preceded her husband in death Feb. 19, 1916.

Elder Hawk was a successful farmer living near Upton. Though relinquishing active farming in 1898, he has since then looked after the needs of his farms and properties and occupied time in many additional worth while tasks. Since 1908 he has made his home in Lemasters. He was interested in the welfare of his community and at the time of death was a director of the local bank. He served his Church in the capacity of elder at various times

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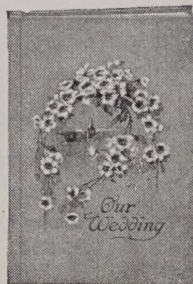
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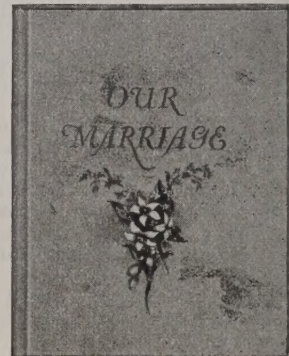
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both in St. Stephen's, Upton, and St. Paul's, Lemasters. At the latter place he also was acting trustee. He attended Sunday School and worship services regularly and was deeply interested in religious topics. Being thus well-preserved in his years coupled with his diversified interests the community and Church lost one whose judgment was sought. His Christian example had won the respect of young and old, and his vacated place is difficult to fill. Services were held at the home Thursday morning, April 12, when the presence of many friends spoke for the high esteem he held amongst them. The text chosen by his pastor was Rev. 14:13. Interment was made in Spring Grove Cemetery here. —H. M. L.